TEACHERS COLLEGE RECORD

SOVIET EDUCATION AND SOVIET POWER
George S. Counts 293

EDUCATION AND THE NATURE OF OCCUPATIONS AND CAREERS Donald E. Super 301

THE COLLEGE WAY OF LIFE
Howard E. Wilson 310

VALUES AND STUDENT ACTIVITIES
Herbert Stroup 316

EDUCATION IN THE UNIVERSE OF WHITEHEAD
Marc Belth 323

WHAT EDUCATION HAS TO LEARN FROM PSYCHOLOGY
IV. WHOLE VERSUS PART LEARNING
Percival M. Symonds 329

BOOK REVIEWS 340

MARCH 1957

TEACHERS COLLEGE, COLUMBIA UNIVERSITY

TEACHERS COLLEGE RECORD VOL. 58, NO. 6, MARCH, 1957

The TEACHERS COLLEGE RECORD is issued eight times a year, monthly except June, July, August, and September. The subscription price is $4.00 per year; foreign postage, 50 cents. Single issues are sold at 75 cents each. Publication offices, 1407 Sherwood Avenue, Richmond, Va., and 525 West 120th Street, New York 27, N. Y. Editorial and general offices at the latter address. Printed in the United States of America. Second-class mail privileges authorized at Richmond, Virginia. Copyright 1957, by Teachers College, Columbia University. Microfilm copies of Vols. 55, 56, and 57 are available. For details, write to University Microfilms, 313 N. First St., Ann Arbor, Mich.

EDITORIAL STAFF

MAX R. BRUNSTETTER, *Editor*
LAWRENCE A. CREMIN, *Associate Editor*
JEAN B. TANNER, *Production Editor*

EDITORIAL ADVISORY BOARD

ARNO BELLACK
JOHN L. HUTCHINSON
ANNE S. MCKILLOP
RAYMOND PATOUILLET
E. EDMUND REUTTER, JR.
FRANCIS SHOEMAKER
EUGENIA K. SPALDING
KENNETH D. WANN
SLOAN WAYLAND

BUSINESS MANAGER
HAMDEN L. FORKNER, JR.

The TEACHERS COLLEGE RECORD aims to present stimulating reading for educational workers interested in broad professional competence. Today the teacher, the counselor, the school nurse, the administrator—everyone in education—needs insights and facts from many areas of professional activity. It is hoped that the reader, whatever his specialty, will constantly find in these pages ideas he can put to good use.

Articles in THE RECORD do not represent a single point of view. Fruitful thinking comes often from the challenge of opposing ideas. Therefore the opinions of the contributors are not necessarily those of THE RECORD editors, and are not intended to reflect institutional policy.

DEVELOPING A HIGH-SCHOOL CORE PROGRAM

by **Lucile L. Lurry**, Supervisor of the Core Program, Board of Education of Prince George's County, Maryland; and **Elsie J. Alberty**, The Ohio State University

Suitable for courses in curriculum development or teaching methods, and also useful for workshop projects, this is a practical, informative book. The authors cover the philosophical and psychological basis of the core program, while emphasizing its specific purposes, structure and techniques. Numerous examples from actual core classes indicate how the core program can develop successfully with the cooperation of administrator, teacher and pupil. *Ready Spring 1957*

CREATIVE AND MENTAL GROWTH

by **Viktor Lowenfeld**, Pennsylvania State University

The new third edition of this leading text in art education includes important new material on such topics as grading the child's product, the meaning of discipline in the classroom, adolescent art, the gifted child, and therapeutic aspects of art education. *Ready late Spring 1957*

THE PSYCHOLOGY OF ADOLESCENCE

by **Arthur T. Jersild**, Teachers College, Columbia University

This significant new text is based on academic and clinical research as well as practical teaching experience. Dr. Jersild unifies three major emphases—objective observations and findings, the growing concept of self, and the relation of adolescence to all stages of human development.
Published January, 438 pages, $5.00

SPEECH CORRECTION IN THE SCHOOLS

by **Jon Eisenson** and **Mardel Ogilvie**, both at Queens College

A practical, informal approach to the subject, this introductory text for courses in speech correction offers a clear definition of the role of the teacher and the professionally trained speech therapist, emphasizing the ways in which they may cooperate. *Published January*, 294 pages, $4.25

The Macmillan Company
60 FIFTH AVENUE, NEW YORK 11, N.Y.

New McGRAW-HILL Books

SAFETY EDUCATION

By A. E. "JOE" FLORIO and GEORGE T. STAFFORD, University of Illinois. 336 pages, $5.50

This new book serves a threefold purpose in preparing teachers of safety education: 1. Gives the teacher, present or prospective, up to date information on the safety needs of students, parents, and the community. 2. Suggests the teaching principles and procedures that can be applied to meet these needs. 3. Furnishes concrete material that can be utilized in the various areas of safety education. Emphasis is on procedures that will help students develop responsibility for selecting desirable behavior patterns with respect to study.

PLAY ACTIVITIES FOR BOYS AND GIRLS (6-12)

A Guide for Teachers, Parents, and Recreation Leaders

By RICHARD KRAUS, Teachers College, Columbia University. Ready in June

This brief new book of timely interest for recreation workers with children from six to twelve describes the underlying values of youthful play, and gives examples of successful play programs. Many specifically helpful suggestions and guides for working with groups of children are included, as well as clearly-written directions for a wide variety of activities, such as games; musical play and singing; folk and creative dancing; arts and crafts; and dramatics. It is unique in its variety and scope.

PRINCIPLES OF SCHOOL ADMINISTRATION

By PAUL R. MORT and DONALD H. ROSS, Teachers College, Columbia University. McGraw-Hill Series in Education. New Second Edition. Ready in April

Revised, expanded, updated . . . this new edition presents a comprehensive treatment of the underlying principles of school administration derived from the objectives of education and from the common sense of culture. It shows the bearing of these principles upon all aspects of administration—personnel problems, curriculum problems, finance problems, school-building problems, and legal problems. Questions and exercises are carefully selected to provide a laboratory development which will give the student a growing understanding of the synthesis.

ADMINISTERING THE PEOPLE'S SCHOOLS

By ALBERT L. AYARS, Education Director, Hill & Knowlton, Inc. McGraw-Hill Series in Education. Ready in May

A very readable, practical approach to school administration intended for use as a handbook for the novice in school administration and to serve as a reference for superintendents and principals. It interrelates administration, supervision, curriculum, and instruction, making clear the responsibilities of the superintendent in each. It enables the new administrator to see his task in its legal and philosophical setting and gives him the tools to cope with the realities facing him.

Send for copies on approval

McGRAW-HILL BOOK COMPANY, INC.
330 West 42nd Street New York 36, N. Y.

VOL. 58, NO. 6 MARCH 1957

TEACHERS COLLEGE
RECORD

Soviet Education and Soviet Power*

GEORGE S. COUNTS

PROFESSOR EMERITUS OF EDUCATION, TEACHERS COLLEGE

In the early years of the present century eight so-called "great powers" ruled the world. One of these states, Austria-Hungary, disintegrated toward the end of World War I. A glance at the international landscape today shows that World War II brought truly cataclysmic changes in the relative strength of nations. The fact has been noted with pardonable pride by Soviet spokesmen since 1945. In a powerful address in September, 1947, before the assembled leaders of the Communist parties of Europe, Andrei Zhdanov, generally recognized at the time as the probable successor of Stalin, observed that Germany, Italy, and Japan had "disappeared as a result of military defeat," that France had "lost her former significance as a great power," and that Britain had "showed herself to be weak in both military and political relations." Only two great powers remained—the United States of America and the Union of Soviet Socialist Republics. Thus, the remarkable prophecy of Alexis de Tocqueville in 1835 was fulfilled. Each of these powers appears to be in a position "to sway the destinies of half the globe." And the two states, in history, government, and social philosophy, are as far apart today as they were in the days of Andrew Jackson and Nicholas I.

The rise of the Soviet state since that fateful day in November, 1917, when the Party of Bolsheviks, numbering less than a quarter-million members, seized power by force of arms is perhaps the outstanding political fact of the first half of the twentieth century. Conceded practically

* We take pleasure in presenting here the first chapter of Professor Counts's book *The Challenge of Soviet Education*, which has just been published. (Ed.) Reprinted by special permission of the publisher, McGraw-Hill Book Company, Inc. Copyright 1957 by McGraw-Hill Book Company, Inc.

Professor Counts is a well-known authority on Soviet education. He is the author of many books about Russia, including *The Country of the Blind—The Soviet System of Mind Control*. He expresses the hope that he will be able to repeat his six-thousand mile trip by car through Soviet Russia.

no chance of survival during the first days, weeks, months, and even years of its existence, the Bolshevik dictatorship swiftly liquidated its enemies and established its absolute rule over practically the entire territory of the old Russian empire. It then proceeded to the radical reconstruction of all social institutions, created a novel form of political despotism, built a collectivist economy in city and country, moved rapidly along the road of industrialization, and developed a vast network of educational and cultural agencies. At the same time it directed its energies outward through the Communist International, propagated its ideas in all lands, and shook the foundations of many societies. With the assistance of the Western democracies, an assistance which goes unrecognized for the most part in the Soviet Union today, the Bolshevik state survived the ordeal of four years of war, pushed back the Nazi armies from the gates of Stalingrad, and presented itself to the world as the "savior of civilization from Hitlerite barbarism."

Taking advantage of the prestige gained in the struggle, the political blindness of the Western Allies, the position of Soviet armed forces at the close of the war, the growth of national Communist parties in Europe and Asia, and the tide of unrest flowing with great strength in various parts of the world, the Soviet state took possession of all lands, except Finland, formerly held by the tsars, pushed forward its official boundaries east and west, established its effective rule over six countries of Eastern Europe, advanced its actual frontier beyond the Elbe, and demanded a voice in the settlement of the affairs of the Middle East and North Africa. Also, through political subversion and economic, technical, and military intervention it extended its sway over the Chinese people and the lands of North Korea and North Indochina. In all history no religious movement ever advanced so far and so swiftly. Little wonder that a frown or a smile in Moscow, a journey of an American congressman to the Soviet Union, or a visit of a delegation of Soviet "farmers" to Iowa is reported excitedly in the press of the free world. And the idea is sedulously propagated by Communist agents everywhere that, in the words of Molotov, "all roads today lead to Communism." Without question the Soviet Union stands in a position of great and growing power in the contemporary world. At the same time, in the summer of 1956, the free nations of the earth seem to be falling apart without leadership or a common faith.

The fact is that the Soviet Union has moved very rapidly along the path of industrialization, and particularly since the launching of the First Five-Year Plan in the autumn of 1928. It should of course be recalled that in 1917 Russia was only two generations from feudalism, the serfs having been freed officially in 1861. A few measures of industrial growth should convey some idea of this advance. Coal production, which amounted to 29,100,000 tons in 1913, rose to 35,000,000 in 1928, and to 264,000,000 in 1950. Corresponding data for steel are 4,200,000, 3,900,000, and 24,000,000; and for oil 9,200,000, 11,600,000, and 37,000,000. And the electrical industry, which was in its early infancy in 1913 produced 82,000,000,000 kilowatthours of electricity in 1950. While these figures remain far below the achievements of American industry, the rate of growth is impressive. Moreover, according to the Sixth Five-Year Plan, the figure for coal in 1960 will reach 593,000,000 tons, for steel, 68,300,000 tons, for oil 135,000,000 tons, and

for electricity 320,000,000,000 kilowatt-hours.[1] To be sure, the advances in the realms of agriculture and consumers' goods have lagged far behind and the population generally has been held close to the margin of subsistence. Yet the high level of science and technology achieved in certain areas is revealed in the unexpected Soviet successes in the production of atomic and hydrogen bombs, the perfection of airplanes, the mastery of electronics, and the improvement of weapons of warfare generally. That some of these advances have been gained through espionage and the drafting of German scientists is well known. This fact, however, should not lead to any underestimation of Soviet achievements. In terms of skills, knowledges, and understandings, the people of Russia have moved into the industrial age. The nations of the free world can gain no strength by imitating the ostrich and burying their heads in the sand. American scientists of the first order of competence, after inspecting Russian laboratories in May, 1956, reported that the "Soviet Union had achieved a lead in high energy research physics that the United States probably could not overcome within the next ten years." One scientist predicted that the "Soviet Union would lead the world in pure nuclear research within the next decade."[2]

The swift scientific and technological advance of the Soviet Union is dramatically revealed by the current policy of granting technical assistance to underdeveloped countries outside the Communist orbit. In the autumn of 1955, according to James Reston, programs of technical assistance were "either under way or under negotiation in India. Afghanistan, Yugoslavia, Burma, Indonesia, Jordan, Ceylon, Ecuador and Pakistan." And aid to many other countries was being considered. The Soviet Ambassador to Cairo was quoted as saying that his government was prepared to "offer industrial and agricultural equipment to all Arab and Asian countries that wanted it." He then added, "We will send economic missions, scientific missions, agricultural missions, meteorological missions and any other kind of mission you can imagine that will help these countries."[3] That this statement contains an element of boastful exaggeration is obvious. It is also obvious that the actual and proposed assistance are taken out of the low standards of living of the Soviet people and are extended for the purpose of strengthening Communist penetration into the countries involved. Nevertheless, the reader should recall that in its own program of industrialization under the First and Second Five-Year Plans, less than a generation ago, the Soviet government was compelled to seek assistance in the form of machines, engineers, technicians, and even skilled workers from Germany, France, Britain, America, and other industrial nations. How far events have moved since 1928 is indicated by Marguerite Higgins in a newspaper story in the *New York Herald Tribune* in March, 1956. "For the first time in history," she writes, "the State Department is faced with an American company's request to permit Soviet engineers to come to this country to teach Americans to operate machinery, the design of which is also to be imported from the Soviet Union."[4] In June, 1956, foreign Minister Shepilov was reported to have offered Egypt a loan of $1,120,000,000 for the construction of the Aswan Dam.

That all of these material advances of the Soviet state might have been achieved

[1] *Pravda*, Jan. 15, 1956.
[2] *The New York Times*, June 3, 1956.
[3] *The New York Times*, Nov. 2, 1955.
[4] New York *Herald Tribune*, March 15, 1956.

under a regime of freedom and constitutional government is possible. Indeed, this is the fundamental thesis of Nicholas S. Timasheff in his fascinating and challenging book, *The Great Retreat*, published in 1946. After pointing to the rapid progress in many fields during the decades before the Bolshevik seizure of power and after projecting the curves of growth down to 1940, he concludes as follows: "In regard to many important phases of sociocultural life, twenty-five years after the Communist Revolution Russia was approximately where she would have been if no revolution would have occurred."[8] The evidence presented in support of this thesis is highly persuasive. Yet the fact remains that it is a despotic Russia rather than a democratic Russia that confronts the world today. And it is this state that we must strive to understand. Moreover, the "retreat" with respect to the outward thrust of Bolshevism is much less apparent in 1956 than it was in 1948. Indeed, during the intervening years that thrust has moved with great strength, and in the post-Stalin era of "collective leadership" it has assumed new forms and a new vigor.

The growth of Soviet power would have been impossible in the absence of the phenomenal development of Soviet education. In fact, apart from the dictatorship itself, the program of organized education launched, molded, and expanded by the Communist Party is the key to the understanding of this mighty colossus. More than any other great state in history, it has marshaled all the forces of *organized* education to achieve its purposes and advance toward its distant apocalyptic goals. Its only rivals in the contemporary epoch were Germany under the Nazis and Imperial Japan under the military caste. But these regimes did not survive long enough to perfect their educational programs. It is of course obvious that every human society maintains itself through the generations by means of organized and unorganized processes of learning and education. If at any point these processes were to be interrupted for an extended period, the group would lose its heritage and perish. But in the case of the Soviet Union we are speaking of education in its organized forms. From the moment the Bolsheviks consolidated their rule over the Russian empire they have employed the full force of education not to maintain the *status quo*, but to change the course of history and the nature of man. Here is one of the ineluctable facts of the contemporary world.

One of the first impressions gained by an informed visitor to Russia or by a student of Russian cultural affairs is that education is extremely broad in conception and practice. As a matter of fact, it embraces the entire cultural apparatus, all of the agencies involved in the molding and the informing of the minds of both young and old. It includes the school system from nursery school and kindergarten to university and scientific institute, as well as a wide range of schools designed to give occupational training at different levels. In fact, it includes several systems of schools. But it also includes for all practical purposes the press in its many forms and manifestations—the newspaper, the periodical, the book, the library, the bookstore, and even the lowly calendar. It includes the newer media of mass communication such as the radio and television. It includes all agencies of amusement and entertainment—the theater, the moving picture, the circus, the playground, the club, the museum, and the public park. It includes the works of

[8] Nicholas S. Timasheff, *The Great Retreat* (New York, 1956), pp. 393-94.

literature, music, graphic art, science, scholarship, and philosophy. It includes the political and cultural aspects of all organizations and particularly the organizations for children and youth. It even includes the processes of oral persuasion which through the activities of a disciplined Party membership of seven or eight millions are carefully organized and carried to the most distant villages and the far borders of the Union.

Communist spokesmen whether inside or outside the Soviet Union, never tire of praising in the most extravagant terms the Soviet system of education, even when some basic policy is changed or even reversed. It is the "most advanced in the world"; it expresses the most fully developed "ideological convictions"; it rests on "scientific foundations"; it assures the "harmonious development of the intellectual, moral, aesthetic, and physical powers" of the individual; and it is committed without reservation to the great cause of "peace, democracy, and the liberation of peoples everywhere"—to the "cause of Communism." It is guided in all of its operations by the oft-quoted dictum of the "Great Stalin," a dictum which probably will not be repudiated by his successors: "People must be grown carefully and tenderly, just as a gardener grows a favorite fruit tree." A recent edition of the officially approved textbook on the theory and practice of Soviet education for the training of secondary school teachers closes with these words: "The system of people's education in the Soviet Union has no equal in the entire world." And Khrushchev in his opening address at the Twentieth Congress of the Party on February 14, 1956, declared amid applause that "not one capitalist country has such a quantity of schools, technicums, higher educational establishments, scientific research institutes, experimental stations and laboratories, theaters, clubs, libraries, and other institutions of cultural enlightenment, as the Soviet Union."[6]

That this total system of institutions has many positive achievements to its credit cannot be denied. Within a single generation it has reduced the rate of illiteracy from 60 or 65 to perhaps 5 or 10 per cent. It has played a basic role in the preparation of the millions of skilled workers, technicians, and specialists of all types and grades involved in the conversion of a technically backward country into a modern industrial state. It has made an indispensable contribution to the training and the equipping of the mightiest armed force on the earth today. It has transmitted the rudiments of scientific knowledge to a vast population not far removed from serfdom. It has been instrumental in raising hundreds of thousands from the lowest depths to positions of power and responsibility in the state. It has given to successive generations of youth a sense of mission in the world. It has endeavored, probably with a measure of success, to imprint on the minds of the people inhabiting one-sixth of the land surface of the globe the basic doctrines, outlooks, values, and loyalties of Marxism-Leninism. It has done all these things, as well as many others. The Soviet educational system is a formidable factor in the present struggle between two worlds—in that "most ferocious struggle," in the words of Konstantin Simonov, a leading Soviet playwright, "between two systems, between two world outlooks, between two conceptions of the future of mankind [which] has been, is being, and will be waged in the world."[7] The great shift in Soviet tactics

[6] *Pravda*, Feb. 15, 1956.

[7] *Sovietskoie Iskusstvo* (Moscow), Nov. 23, 1946.

in this world struggle following the death of Stalin was made possible by spectacular advances in the training of specialists of all kinds.

The growth of this system is truly impressive. The development of a vast network of educational agencies and institutions which embraces the entire country from Leningrad to Vladivostok and from Samarkand to Novaya Zemlya is a physical achievement of the first order of magnitude. The number of pupils and students of all ages attending schools and classes of all grades and types provides one measure of the achievement. In 1914 the figure stood at approximately eight and one-half millions. By 1955, according to Soviet statistics, it had reached the enormous proportions of approximately sixty millions. The point can be taken for granted, of course, that this figure is no understatement of the situation. Undoubtedly it includes every individual who by any stretch of the imagination could be classified as pupil or student. He might merely be taking a correspondence course, attending an evening class, or listening to a series of lectures. But after making full allowance for exaggeration, the skeptic must moderate his skepticism. A common boast today is that one person in every four of the entire population is going to school. And the data on newspapers, books, libraries, museums, theaters, radio stations, and other cultural agencies show comparable increases.

This record of achievement suggests that the business of organized education is regarded far more seriously in the Soviet Union than it is in the United States, or perhaps in any free society. The highest authorities in the Soviet state give close and constant attention to the program of the schools and other educational agencies. Lenin and Stalin, and the members of the Central Committee of the Communist Party, have always regarded education as an indispensable instrument or weapon for the achievement of their purposes both at home and abroad. This conviction of the importance of education is expressed also in the emphasis which it receives in the press and other agencies of communication, as well as in the widespread practice of glorifying the work and the person of the teacher. Also, whatever the situation may have been in the 1920s, an unceasing effort is made to develop in the young a sense of the seriousness of their work in school which goes well beyond anything known in the whole history of American education. Practically every form of motivation is employed to this end. Rarely if ever have the members of an entire younger generation of any people been subjected to an equally severe regimen in the institutions of organized education. They are told over and over again that "a person educated in the Soviet school must stand much higher in the scale of intellectual education than a person who has gone through a bourgeois school." Whatever the results may be, this statement certainly expresses the intent of the Soviet leadership and probably applies with even greater force in the domain of "education in Communist morality."

An interesting index of the Soviet concern over education may be witnessed at the anniversary celebration of the Bolshevik revolution on November 7—the most important date on the Soviet calendar. For this event the Central Committee always prepares a long list of slogans to direct attention to the most important tasks confronting the country. Invariably several of these slogans are directed toward the work of the schools. The following are taken from the list for 1955:

Teachers! Raise the quality of the instruction and education of children! Cultivate in children the spirit of love and devotion to the Soviet Motherland, of friendship among peoples! Prepare fully developed, cultured, and industrious citizens of socialist society, active builders of Communism!

Young men and young women, our glorious Soviet youth! Participate more actively in economic and cultural construction, in the entire socio-political life of the country! Stubbornly master the achievements of progressive science and technology, master the knowledge of industrial and agricultural production! Be steadfast and brave in the struggle for victory of the great cause of Communism in our land!

School children! Stubbornly and persistently master knowledge! Be industrious and disciplined, strive for success in your studies![8]

A more effective measure, perhaps, of the importance which any society attaches to education is its willingness to provide material support. By this measure the Soviet performance must be given a very high rating, though certainly not as high as the Communist spokesmen claim. According to the latter, the expenditures on education amount to more than 10 per cent of the total national income, while the corresponding figure for the United States is less than 3 per cent. This comparison has been widely publicized in America and throughout the world. However, before accepting the Communist claim, we should note that the meaning of the word "education" is not the same in the two countries. The word unquestionably, as already suggested, embraces much more in the Soviet Union than it does in America. If it is limited to the work of the schools, an analysis of the details of the Soviet state budget for 1955 shows the Soviet expenditure to be only about five and one-half or six per cent of the national income.[9] Yet, the point must be conceded that in view of the relatively low productivity of the economy and the generally low standard of living of the people, the Soviet state probably supports schools at least as generously as any other state in history.

The vast potentials of the Soviet program of education constitute one of the major realities in the contemporary world —as important, perhaps, as the strength of the Soviet armed forces. The reactions in America, however, are somewhat ambivalent. On the one hand, during the past two years alarm has been expressed again and again over the fact that the Soviet Union is training more engineers than we are. Indeed, it has become almost commonplace for a speaker on higher education to call attention to this condition in the course of his address. All sorts of proposals have been and are being made to expand the program of training in engineering and to attract talented youth to the profession. And as these lines are being written the press reports a statement by Representative Wright Patman to the effect that "Soviet Russia will graduate thirty-two times as many technicians as the United States next year."[10] By students of Soviet education this aspect of the Soviet program has long been recognized. Indeed, ever since the launching of the First Five-Year Plan in 1928 for the industrialization of the country, unprecedented emphasis has been placed on technical, engineering, and scientific education. It should be recalled that the slogan of that "Plan of Great Works" read as follows: "We must strive in the shortest possible historical period to overtake and surpass the most advanced capitalistic countries and thus insure the victory of socialism in its historic competition with the system of

[8] *Pravda*, Oct. 25, 1955. [9] *Ibid.*, Feb. 4, 1955.

[10] *New York World-Telegram and Sun*, Oct. 31, 1955.

capitalism." This was interpreted by a member of the All-Union State Planning Commission to mean "that by 1943, in the event of the peaceful development of the country, we shall surpass the level of production achieved in the United States of America in 1929 and shall overtake, if we do not significantly surpass, the current level of technical equipment of industry in that country."[11]

On the other hand, many have viewed with complacency the development of Soviet education. Nurtured on the tradition that despotisms fear schools because "they want to keep the people in ignorance," they have interpreted the expansion of the Soviet system of schools as certifying the essentially democratic tendency of the regime and ensuring the ultimate triumph of political freedom. In an address at Columbia University on June 1, 1955, Allen W. Dulles seemed to defend this position in the following words:

> . . . mass education in the Soviet Union may well become a threat to their own Communist system of government. . . . In introducing mass education the troubled Soviet leaders have loosed forces dangerous to themselves. It will be very difficult henceforth to close off their people from access to the realities of the outside world."[12]

What is the meaning of Soviet education to the cause of human freedom in Russia and the world? It seems probable that no valid and trustworthy answer will be possible before the passing of many years.

The repudiation of Stalin at the Twentieth Congress in February, 1956, is undoubtedly subjecting Soviet education to a most severe test. For a quarter of a century succeeding generations of Soviet children and youth have been taught with all the power of a monolithic system of indoctrination that Stalin was all-wise and all-good, that every one of his utterances and actions was an expression of sublime genius. At the same time they have been told to follow with implicit faith the teachings of Marx, Engels, and Lenin and to accept without qualification the line laid down by the Central Committee of the Party on all questions of doctrine and policy. Will the Soviet people accept this great reversal as they have accepted other reversals in the past, such as the New Economic Policy of 1921 or the Stalin-Hitler Pact of 1939? The first indications suggest that the all-embracing physical, ideological, and moral controls of the Party will carry the Soviet ship of state safely through the storm. That this can be done, without a Stalinist purge, however, is by no means certain.

[11] George S. Counts, *The Soviet Challenge to America* (New York, 1931), p. 2.

[12] "Remarks on Education in the Soviet Union." Manuscript in the possession of the author.

Education and the Nature of Occupations and Careers*

DONALD E. SUPER

PROFESSOR OF EDUCATION, TEACHERS COLLEGE

It has often been pointed out that secondary education is pre-occupational. Just as colleges have typically prepared young men and women for careers in the ministry, law, medicine, education, public administration, and management, even as far back as the eighteenth and nineteenth centuries, so our secondary schools have offered pre-occupational education. College preparatory courses are pre-professional and pre-managerial, commercial curricula are pre-business, and trade or so-called vocational courses are pre-skilled trades. These curricula may not claim to prepare boys and girls for immediate functioning in those types of occupations (if they did they should be called occupational rather than pre-occupational), but they do aim to give the student a type of preparatory education which will be helpful to him in the more specifically vocational training which he will get later in college or on the job.

It has less often been recognized that in providing these three types of curricula the high schools have been attempting to meet the needs of the four highest rungs on the occupational ladder, on which we find about 60 per cent of our employed population, while neglecting the needs of the two lowest rungs and hence of 40 per cent of the labor force. These curricula do not take into account the needs of the large group of high school students who later enter semi-skilled work, nor do they meet the needs of the boys and girls who later enter unskilled work.

There are at least four reasons for this neglect of the needs of future semi-skilled and unskilled workers by the schools, for this failure to develop pre-semiskilled and pre-unskilled curricula.

1. The democratization of secondary education has progressed from the top of the socioeconomic scale downward. The educational needs of the professions were the first to be met, then those of public administration and management. After secondary school programs for these fields were well established, attention was turned to the middle range of business occupations, the clerical and sales fields. More recently the secondary schools moved to meet the needs of those bound for the skilled trades by offering so-called vocational education. In recent years increasing attention has been paid to the needs of other students and potential students of the secondary schools,

* Professor Super is a consultant to the American Institute for Research, the Personnel and Training Research Center of the U. S. Air Force, the Veterans Administration, and several colleges and corporations. His latest book, *The Psychology of Careers*, will be published this spring by Harper and Brothers.

in an attempt to educate for life adjustment, to make secondary education meaningful for those who typically drop out. But the problem has not been formulated as one of extending education further down the *socioeconomic ladder* by extending its offerings further down the *occupational ladder*. This, despite the well-established and much publicized fact that occupation is the prime measure and determinant of socioeconomic status in our society.

2. Middle-class values, a middle-class bias, and middle-class ambitions have dominated education. Self-improvement has, in our highly fluid society of newcomers, been understood to be synonymous with climbing the socioeconomic and hence, generally, the occupational ladder. Our parents, our grandparents, or our ever-so-great-grandparents came to America to improve their lots, and in a new country self-improvement came to mean improvement of socioeconomic status through occupational mobility as much as, if not actually more than, through the finding of greater scope at one's actual occupational level. The educational ladder came to be viewed as the means of occupational advancement. It followed logically, although the logic has not generally been verbalized, that the educational ladder should touch the occupational structure only at the higher levels: while standing on the ground one needs no ladder in order to reach the ground. It therefore seemed in no way anomalous that secondary education led only to the four upper floors of the occupational structure: the ground floor with its semiskilled occupations could be entered without secondary education, and those who entered the basement in pursuit of unskilled occupations could somehow fall in from ground level!

3. The third reason for neglect of the educational needs of secondary school students who enter semiskilled and unskilled occupations has been the lack of understanding as to what might be the appropriate content of such a curriculum. Since these occupations require no specific advanced training, the relevant skills being acquired on the job, there has been no obvious *occupational* content. One result has been a tendency to fall back on the concept of General Education, which has too often been taken to mean nothing more than a watered-down version of the kind of liberal education designed for future members of the professions and of the managerial occupations. A second result, more positive in its approach because it has attempted to define general needs and to meet them, has been the development of Life Adjustment Education; but this movement has missed its goal because it too failed to recognize adequately the fact that the life adjustments of semiskilled and unskilled workers have characteristics peculiar to those occupational levels.

4. The final shortcoming in this list thus emerges as a limited understanding among educators of the nature of occupations and of careers. The next two sections of this discussion will be devoted to exploring these concepts in some detail. It suffices here to say that occupations have been conceived as involving only work, only a job to be done, rather than a role and a way of life, while careers have been viewed as running a smooth, continuous course from preparation through entry and establishment to retirement. For reasons which are made clear below, these meanings are much too simple. They omit important concepts.

THE NATURE OF CAREERS

The concept of careers has long been widespread among educators, but it is

only in recent years that social scientists have given it some attention and attempted to define and refine it. Among educators the term appears most frequently in the writings and discussions of counselors, and is used in ways which imply something static: courses in "careers" are courses in occupations, some one of which will in due process be chosen, prepared for, and entered, as though it were a house; boys and girls are helped to choose a "career," a "life-work," to have and to hold, for better or for worse.

Twenty years ago Percy Davidson and H. Dewey Anderson [5], following empirically in the theoretical footsteps of the sociologist Sorokin [13], studied the work histories and occupational mobility of the adult male population of San José, California. They thus provided an operational definition of a career as the sequence of occupations in which a person engages throughout his lifetime. During the two decades since their research, occupations have become a respectable subject of study among sociologists and psychologists; with the former because occupations provide good indices of social status [3, 7], and with the latter because of their visible practical [9, 11, 15] if not obvious theoretical importance. Two younger sociologists, D C. Miller and W. H. Form [7], picked up the concept of career as a sequence during the life span and developed it considerably in their text on *Industrial Sociology*. Unfortunately, however, they confused the picture some by failing to distinguish clearly between occupations, jobs, and positions (a person can change jobs while remaining in the same occupation, and can change positions while remaining in the same job). In the Career Pattern Study [16] and in *The Psychology of Careers* [15] my colleagues and I have adopted the concept, refining it and exploring its possible definitions and modes of analysis.

Stages in a Career. A career has three major stages: pre-career, career, and post-career. What precedes the actual working life of the individual has a very real bearing on the nature of his working life, and this in turn has important implications for what follows. Another classification of career stages is derived from the life-stages theory formulated by Charlotte Buehler [1], and has obvious origins in developmental psychology. Buehler's stages are those of growth, exploration, establishment, maintenance, and decline. Miller and Form [7] focused on the work life, and classified similar data to define work periods which they called the initial, trial, stable, and retirement. It is pertinent to point out that in secondary education we are concerned with the exploratory stage or, in Miller and Form's terms, the initial work period; in secondary schools we work with boys and girls who will soon engage in further, more mature, forms of occupational exploration and then seek to establish themselves in an occupation. They will not necessarily, as naive discussions of choosing a career imply, live happily ever after. They will, once established, seek to maintain themselves, in due course enter a period of decline, and, if fortunate, retire before that decline proceeds far enough to be a serious handicap.

Career Patterns. Analysis of careers by stages suggests analysis of the patterning of careers, that is, of the nature and sequence of the stages in the careers of different categories of individuals. We have, in essence, outlined a model or conventional career pattern: exploration, establishment, maintenance, and decline. Miller and Form described the model in terms of a sequence of initial, trial, stable,

and retirement work experiences. Analyzing the work histories of a typical sample of men, they described a *conventional* career pattern as one in which the individual goes from school or college (with initial or part-time work experience) to a series of trial (short-lived) exploratory jobs, in due course settles down in a stable occupation and remains there, with perhaps one or two changes, until retirement. But they also found other types of career patterns, reclassified by the present writer as stable, unstable, and multiple-trial. The *stable* career pattern involves no trial or exploration on the job: the individual moves directly from school or college into a lifework, for example, as an engineer or in his family business. The *unstable* career pattern is one in which the individual begins conventionally, is uprooted or displaces himself, explores or tries one or more other short-lived jobs, and then settles down for some time before being displaced and going through the process again. The *multiple-trial* pattern involves no stabilizing, but a sequence of short-lived, often unrelated, jobs. These are the types of career patterns found in men.

The career patterns of women have not been analyzed, so new is this twenty-year-old approach (there is cultural lag even in the social sciences)! But, on the basis of counseling experience, study of the literature, and seminar discussion it has been suggested [15] that women's career patterns fall into seven types: conventional, stable-working, stable-homemaking, double-track, interrupted, unstable, and multiple-trial. Of these the first two and the last two are like those with similar names in the men's group. *The stable-homemaking* category is self-explanatory. The *double-track* career pattern is that of the woman who holds a job and maintains a home simultaneously, perhaps with occasional time out for childbearing. And the *interrupted* career pattern is that of the woman who holds a job for some time, gives it up to be a full-time homemaker for a period of years, and later returns to the labor market after her children have grown up or her husband has died.

Career Pattern and Occupational Level. Stable and conventional career patterns are found most commonly among men of higher socioeconomic origins and men who enter higher level occupations. (The two tend to be synonymous despite our relatively mobile occupational and social structure.) Unstable and multiple-trial career patterns tend to occur most often at the lower socioeconomic and occupational levels. The same trends are found among women: while the forced double-track pattern (followed largely for economic reasons) and the forced interrupted career pattern are most common at the lower levels, in contrast the voluntary double-track and voluntary interrupted career patterns are found most often at the higher levels. Here, freedom for homemakers to be or not to be wage earners means that wage-earning homemakers work because of a career interest.

Career Motivation. This leads to the final aspect of careers which must be examined before we can synthesize our knowledge of this topic in order to see its implications for secondary schools. The concept of careers implies, in the minds of many teachers and counselors, a dedication to an occupation, a calling to a field of work, a chosen lifework. But what we have seen of career stages and career patterns, of their variations and of the incidence of these variations at the several socioeconomic levels, brings out the fact that career motivations, or the nature of the desire to work, is not the same at all occupational levels. Psychologically, as well as economically and so-

cially, the career of the physician or minister is quite different from that of the assembly line worker or domestic.

Studies of semiskilled workers [10, 12, 17] have made it clear that it is not the nature of the work activity which makes the factory worker satisfied or dissatisfied, so much as the outcomes of work (pay, free time, and so forth) and the concomitants of work (associates, supervisors, and so forth.) Other studies [4, 14] make it clear that large numbers of semiskilled and unskilled workers have what might be called extrinsic rather than intrinsic work interests. That is, they are not characterized by special interest in types of work activity, but only in what work brings them in the way of economic security and human relationships. Career motivation and vocational interests are characteristics of middle- and upper-class persons, and of upward-mobile lower-class persons; they are not found among the majority of semiskilled and unskilled workers and their children.

The Concept of Careers. What we know of the nature of careers makes it clear that people do not choose them, in the sense of performing an act at a point in time; rather, they unfold careers throughout their life spans. Furthermore, the nature of the career pattern, the way in which it is unfolded, varies with the parental socioeconomic level and eventual occupational level of the individual in question. The career patterns of semiskilled and unskilled workers tend to be different from those of skilled workers and those of persons in higher level occupations. The middle-class concept of careers, widely held by educators, is valid for many professional, managerial, clerical and sales, and skilled workers, but it is not valid for the majority of semiskilled and unskilled workers. For the former group a career involves seeking and attaining stability in some one occupation, while for the latter a career is a process of attaining security by changing from one occupation or industry to another. Career motivation in the higher- and middle-level occupations involves interest in the work itself as well as in its concomitants and outcomes; in the lower-level occupations, on the contrary, there is widespread motivation to work for what work brings in the way of human relationships and a livelihood, without the interest in the work itself which seems to be central to the middle-class concept of careers.

A second distortion of the concept of careers should be mentioned here: that not only the *middle-class concept of careers* but also the *masculine concept of careers* has dominated education. The exception to this statement is a general recognition of the fact that many women seek and follow the career of homemaker. At the same time, however, there has been until very recently little recognition of the widespread existence of the double-track and interrupted career patterns. The appropriateness of a type of education which focuses on preparation for career patterns other than the stable-working, stable-homemaking, or conventional for women whose adult lives will involve both occupation and home either simultaneously or alternately is a question which has not generally been faced, although Kate Mueller [8] has written thoughtfully concerning it.

OCCUPATION, ROLE, AND WAY OF LIFE

Roles and Role Conflict. An occupation can be defined as a social role, for it is a social institution with associated behavioral expectations. A physician is expected and expects to treat the sick and the injured, a minister is expected and

expects to comfort the bereaved. Analyzing specific behaviors such as these, one finds the social-psychological dimensions of the role expectations which constitute the occupation. Similarly, an occupational aspiration can be defined as a self-concept, as the individual's translation of his picture of himself into occupational or social role terms. How effectively he makes this translation may be expected to be a major determinant of life satisfaction.

Occupation is a social role played during one-third of the day. The individual's success in playing this role is tested by his occupational behavior during this third of the day and by work-related leisure activities during another substantial part of the day and week. If the role expectations associated with his occupation are not compatible with his role aspirations, role conflict is likely to result. A number of studies [2, 6] have made it clear that both the effectiveness and the happiness of the individual are impaired when role conflict is serious.

The Way of Life. An occupation can be defined also as a way of life. There is a widespread tendency among educators to think of occupations in narrow terms —as constellations of functions and duties requiring certain skills and knowledge, which in turn are acquired as a result of special aptitudes and training. But sociologists have frequently shown that an occupation involves far more than this. Occupations determine the region of residence (drama critics live in New York rather than in Medicine Hat), the neighborhood (New York's industrial psychologists live in Westchester, professors of psychology in Bergen and Nassau Counties, hospital psychologists in New York City), friendships (newspaper correspondents belong to the Overseas Press Club and engineers to the Engineers' Club), recreation (brokers play golf, while factory workers bowl), the daily schedule (factory workers eat at five thirty, office workers at six, and executives at six thirty or seven), the seasonal schedule (teachers vacation in summer, while city hotel men do so in February or March), and so on. Occupations determine who defers to whom, conferring differing amounts of authority and prestige upon their incumbents. Occupations shape values and attitudes, tending to reject nonconformists and to reward those who best epitomize occupational values. Thus we give prizes to scientists who cultivate science with signal success, but do not promote the scientists who write historical novels or successfully play the stock exchange.

Role, Way of Life, and Education. The above survey of the concepts of occupational role and way of life enables us to examine the relationships between education and occupations. Pre-professional and pre-managerial education have for many years aimed to prepare for a social role and a way of life: they include not only study of the major field (which might be viewed as narrowly occupational in that it provides tools used at work) but also study of other fields designed to provide general culture, versatility, leisure interests, and so forth. Pre-business education and pre-trade education have been more narrowly vocational and less concerned with culture, versatility, and leisure interests, but they have made some attempt at education for citizenship, homemaking, and leisure. In considering the educational needs of future semiskilled and unskilled workers, it is equally relevant to consider the roles and ways of life that go with these occupations. The following discussion is limited to the semiskilled occupations, but comparable treatment of other occu-

pational levels would also be appropriate.

It has already been brought out that the career patterns of the semiskilled tend to be of the unstable or multiple-trial type, and that semiskilled workers tend to be work-motivated for extrinsic rather than intrinsic reasons. The semiskilled career is one of horizontal mobility, of movement from one semiskilled job to another as seasonal, cyclical, and regional fluctuations, the fortunes of particular enterprises, relations with supervisors and associates, and similar environmental factors lead the worker to seek a better livelihood or more congenial working conditions elsewhere. Education for a semiskilled career may therefore be conceived as education for occupational, industrial, and geographic mobility. This mobile way of life is well epitomized, in its *extreme* form, by the semiskilled worker who lives in a housetrailer, occasionally moving from one locality to another for better pay or working conditions, almost literally hoisting his sail to go wherever the wind takes him.

The semiskilled worker is anonymous. The role expectations that go with his job are ill-defined when he is away from his bench or his machine. For example, what are the role expectations of a bank wireman or a relay assembler? Only other workers in the same department, or at best the same plant, know. Roethlisberger and Dickson [12], Warner and Low [18], and Walker and Guest [17] have demonstrated the anonymity of the semiskilled worker. Role satisfactions are sought from sources other than work by semiskilled workers: the peer group, the union, the athletic and social club, the lodge. The semiskilled worker's job provides the means for developing other social roles which are more satisfying; the job role is not important. Some of his mobility must be viewed as an attempt to find situations more favorable to the playing of a satisfying social role.

The way of life of the semiskilled worker may therefore be considered, in turn, to be the way of life of a role-seeker. Being provided with no well-defined and satisfying role by his vocation, in the manner of men and women in the higher and middle level occupations, the semiskilled worker devotes his non-working hours, and even substantial parts of his workday, to developing a social role. Coffee breaks, horseplay, company baseball teams are important because they provide opportunities for interaction with peers and hence for playing a role in the peer group. Unions similarly provide opportunities to structure relationships with peers, superiors, and subordinates in ways which satisfy the self-concept better than a routine job. Social and athletic clubs and lodges offer similar opportunities. Do-it-yourself hobbies and working around the home also are part of a way of life in which the individual whose work provides no satisfying role finds opportunities to express his individuality. Spectator sports and spectator entertainment play an important part in the way of life of the semiskilled, providing outlets for a fantasy self in a fantasy world. The audience-participation entertainment which has mushroomed with television is probably only a variation of this form of self-realization through the activities of others.

Since the semiskilled worker usually works in a factory or mill, he is likely to live in a heavily populated area. His trailer is one of many in a trailer jungle on a busy highway, his house is a little box indistinguishable from hundreds of others in Bulldoze Manor, or his apartment is one of thousands in a forest of apartment buildings. His life is therefore well filled with other semiskilled workers

and their families who seek individuality or oblivion in a way of life just like his own. The semiskilled worker's skills in making use of the varied social, cultural, and recreational resources of the city, in competition and cooperation with large numbers of others of similar means and status, are therefore put to a severe test.

SUMMARY AND ISSUES

This discussion has examined the nature of careers and of occupations, particularly at the semiskilled level, in order to provide a basis for examining the work of the secondary school. In doing this, it was pointed out that the concept of the secondary school as an educational ladder leading to the upper and middle levels of the occupational structure is an accurate description of reality but an inadequate ideal: instead, the secondary school of today must be thought of as a means to achieving a role and a way of life. Occupations were seen to provide and to delimit roles and ways of life. It then became clear that education for the roles and the ways of life which characterize the semiskilled and unskilled occupations has been neglected and merits attention.

A question then arose regarding the nature of the eventual careers and occupations of the semiskilled and unskilled workers who constitute about 40 per cent of the working adults of the United States. Their careers tend to be unstable and variable, motivated more by the need to earn a living and the desire for satisfying human relations than by an interest in the occupation or work itself. In contrast, the curricula of the secondary schools and the values of teachers reflect the middle-class concept of a career as a stable lifework to which the individual has some personal attachment and which he pursues consistently throughout his working life. Furthermore, a masculine notion of careers, allowing only the homemaking career pattern as peculiar to women, dominates education, with resulting neglect of other peculiarly feminine career patterns.

The careers of semiskilled workers were seen to be characterized by a substantial degree of occupational, industrial, and geographic mobility, as might be anticipated in view of their lack of specific occupational motivation. Workers who are easily displaced and easily replaced seek security through change to something better, ill-defined though that something better is in their minds.

Having ill-defined social roles as a result of socially unknown occupational roles, semiskilled workers seek to meet their self-fulfillment needs in nonoccupational activities. Since they live as insignificant and undifferentiated members of large groups of people, their attempts to escape anonymity and to establish their individuality tend to result in more mass behavior or in escapist activities.

In this summary the outlines of some major issues confronting the secondary schools of today emerge. Beginning with the most general and moving toward the specific, questions which suggest themselves are as follows:

1. What should be the content of the secondary education of the 40 per cent of the working population which is, and presumably will be, employed below the skilled and white-collar occupations for which the present secondary school curricula were designed?
2. What kind of education will orient and prepare students for the kinds of roles they will play and the ways of life they will follow as semiskilled and unskilled workers?
3. How can schools identify students who are likely to enter these lower-level

occupations and guide them toward these fields without violating, or seeming to violate, American traditions of freedom of choice and of mobility?

4. What constitutes education for occupational, industrial, and geographic mobility?

5. How can future semiskilled and unskilled workers, the majority of whom (so far as we know at present) lack career motivation in the sense of vocational interests, be motivated to make good use of opportunities for secondary education?

6. What are the educational implications of the needs for livelihood and human relationships which appear to be the principal motivations of persons engaging in the lower-level occupations?

7. What kinds of social roles, more worth while socially and more satisfying to those in lower-level occupations than the majority of the outlets which they now find, are available to these occupationally undifferentiated and hence anonymous individuals?

8. What kinds of educational experiences can be provided which will help these individuals to find and play these more satisfying new social roles?

9. Is this group of people necessarily undifferentiated occupationally, or can education help them to emerge from the undifferentiated mass? If the latter, then how?

10. What kind of education is called for so that women who may have double-track or interrupted careers will be equipped to pursue their dual roles with a minimum of stress and disruption?

BIBLIOGRAPHY

1. Buehler, Charlotte, *Der Menschliche Lebenslauf als Psychologisches Problem.* Leipzig, Hirzel, 1933.
2. Burchard, W. H., "Role Conflicts of Military Chaplains." *American Sociological Review*, 19: 528-35 (1954).
3. Caplow, T., *The Sociology of Work.* Minneapolis, University of Minnesota Press, 1955.
4. Darley, J. G., and Hagenah, Theda, *Vocational Interest Measurement.* Minneapolis, University of Minnesota Press, 1955.
5. Davidson, P. E., and Anderson, H. D., *Occupational Mobility in an American Community.* Stanford, Stanford University Press, 1937.
6. Getzels, J. W., and Guba, E. G., Role, Role Conflict, and Effectiveness. *American Sociological Review*, 19: 164-74 (1954).
7. Miller, D. C., and Form, W. H., *Industrial Sociology.* New York, Harper, 1951.
8. Mueller, Kate H., *Educating Women for a Changing World.* Minneapolis, University of Minnesota Press, 1954.
9. Paterson, D. G., and Darley, J. G., *Men, Women, and Jobs.* Minneapolis, University of Minnesota Press, 1936.
10. Reynolds, L. G., and Shister, J., *Job Horizons.* New York, Harper, 1949.
11. Roe, Anne, *The Psychology of Occupations.* New York, Wiley, 1956.
12. Roethlisberger, F. J., and Dickson, W. J., *Management and the Worker.* Cambridge, Harvard University Press, 1939.
13. Sorokin, P. A., *Social Mobility.* New York, Harper, 1927.
14. Strong, E. K., Jr., *Vocational Interests of Men and Women.* Stanford, Stanford University Press 1943.
15. Super, D. E., *The Psychology of Careers.* New York, Harper, In press.
16. Super, D. E., Crites, J. O., Hummel, R. C., Moser, Helen P., Overstreet, Phoebe L., and Warnath, C. F., *Vocational Development: A Framework for Research.* New York, Bureau of Publications, Teachers College, Columbia University. In press.
17. Walker, C. R., and Guest, R. H., *The Man on the Assembly Line.* Cambridge, Harvard University Press, 1952.
18. Warner, W. L., and Low, J. O., *The Social System of the Modern Factory.* New Haven, Yale University Press, 1947.

The College Way of Life*

HOWARD E. WILSON

SECRETARY, EDUCATIONAL POLICIES COMMISSION

A COLLEGE is a community of people. In hallowed phrase, it is a "society of scholars," young and old. Its life is as complex as that of any other community. Into the college community the freshman enters as a part of his coming of age; from it the senior goes, somewhat shaped and matured by the activities in which he has engaged and by the mores to which he has, for four years, given allegiance. It is the life of a college community which gives the college its distinctive importance, but in appraising that life we must include the entire range of action of those who are its citizens. It is the total experience of college living which leaves its mark on the student and which has importance for the larger society. The college as a way of life is our concern in this discussion.

Perhaps the commonest idea about college life is that which focuses on the strenuous activities—athletic, social, and political—of undergraduate behavior. That is certainly the version of college living with which Hollywood has made the world familiar. Autobiographical memoirs of college life published in the United States during the past century often strike this nostalgic, sentimental note, as if college life were a sort of irresponsible escapade, hilarious, poignant, and heart-warming, but only rarely tinged with anything serious or intellectual.

But of course there is a college life of classes and studies. While all of us have attended classes through which we could comfortably and profitably sleep, there have also been classes where sleep was not induced, where new horizons were opened, where adolescent assumptions were challenged. Some lectures and discussions never return to mind after credit for hearing them is once recorded in the registrar's doomsday book, but others plant ideas that will not leave us—ideas that gain increased meaning in those rare and precious moments when we approach reality in human experience. College life includes contacts between older and younger members of the community, both inside and outside the classroom; it includes the friendships which have been made—among them the friendship of tutor and student.

By college life, then, I mean the total experience of living for a few years as a member of a college community. I mean not only the college life of Hollywood and not only the college life of the curriculum; I mean both, and all the realms of behavior and value which lie in between. The character of college life, defined in these broad terms, is the decisive

* Dr. Wilson is Dean-Elect of the School of Education, University of California at Los Angeles. He is the author of *American College Life as Education in World Outlook*, which was published in 1956 by the American Council on Education.

influence in college education. The record in the dean's office is only a fractional index of that way of life. The total way of life determines the values which actually motivate student conduct. So far as the college is responsible at all, it is college living that shapes the loyalties and ideals and values of college men and women. To appraise what college has done for them, and to determine whether it is worth society's investment in it, we have to examine dispassionately the way of life which they have lived.

One may study the totality of this college life in the manner of a social historian or a sociologist or a cultural anthropologist, dissecting its manners and mores, its verbalisms and symbols, its values and outlooks. College life may be seen objectively as a unique American phenomenon, as an element in the American pattern of thought and action. But dispassionately to analyze college life in anything less than its total terms, to fail to regard both curricular and extracurricular behavior as essential educative elements in that way of life, is to prejudice the analysis and to thwart the comprehensive and honest appraisal which is needed.

CITIZENS OF THE COLLEGE COMMUNITY

In analyzing the college life which American society supports as a conditioning influence on its able young, we should first consider the citizens who compose the college community, both student and faculty members. To say that these citizens are "not what they used to be" is not so much adverse criticism as praise. The college population in the United States today is astonishingly large. In 1920 there were fewer than 600,000 students in our colleges and universities; in 1956 the number enrolled passed 3,000,000. And the rate of increase is accelerating; with the upsurge in population, it now appears that there will be between five and six million students on American campuses ten years from now. This increase is considerably faster than that of the total population. In 1950 there were seventeen times as many degrees granted as in 1920, though the population had not quite doubled during the period.

These figures yield various meanings. They indicate first of all that spending four years in college now does not automatically make the graduate a "man (or woman) of distinction." But the data also indicate that those who are now living a college life are considerably more representative of the total population of the nation than they used to be. We are nearer now than ever before to realization at the college level of the democratic ideal of equality of opportunity in education. Some academic leaders resent this fact; they would define higher education narrowly and limit it to relatively few, but the tide is against them. Increased provision of scholarship aid (though not yet nearly adequate); more systematic arrangements for aiding the student who works his way through college; the democratizing influence of the G.I. Bill under which qualified veterans may take up college life; and above all else the increasing requirement of college training for entering many occupations in addition to the professions, seem to be irresistible influences in the democratization of higher education.

"MUTUAL UNDERSTANDING AND ADJUSTMENT"

The fact that in the college population today are students with a wider range of economic and cultural and ethnic backgrounds, possessing more varied

talents, and en route to more widely varied careers has real significance for the character of college life. Today's seniors have rubbed shoulders as peers with a more representative range of American abilities than their predecessors in college did. Sir Walter Moberly, in *The Crisis in the University*, points out that "to live in college, and so to be thrown together with others who come from different regions and different types of homes, with different temperaments and interests and subjects of study, is a continuous exercise in mutual understanding and adjustment." Among the groups now represented in our colleges are many from abroad; there are over 36,000 able and aspiring young men and women from other countries of the free world registered as students in the United States this year. Contact with them is a highly educative experience for American-born college students. The gradual introduction of Negro students into colleges heretofore restricted to white students has important educational implications for both races. Americans are highly mobile, and widening geographic areas are represented in each student body, particularly in the private college. To associate with this widening group, as Sir Walter has pointed out, is to gain a somewhat more cosmopolitan point of view.

Another aspect of the changing composition of the college community has bearing on a closer relationship between the college and the outside world. The faculty is not exactly what it used to be either. In an earlier day faculty members were likely to be absorbed in their academic specializations; to be somewhat aloof from the outside world, and their communities somewhat cloistered. Time has radically changed that situation. The path between college posts and government posts is now well trod; faculty members today draw heavily in their lectures on their own experiences in the application of their specializations to the conduct of affairs. This is true in the humanities as well as in the natural and social sciences. John Erskine, in his reminiscences of a life as a teacher, complained of a certain stigma attached to a professor of English who actually produced literature. But Erskine himself at Columbia and Wilder at Chicago and Frost at Dartmouth have led men of letters into faculty life.

Outstanding campus personalities, as members of the faculty, have always been highly influential in setting the tone of college life, not of just their own classes. In an earlier period these campus personages were outstanding by virtue of their interpretation of a single academic field. Copeland at Harvard and Phelps at Yale made a great impression on students as lecturers in literature. What they knew about the outside world or what they did in it was not important to their campus eminence. Today, however, probably the most influential personages in campus life are those who have been involved as specialists in the world of affairs. The physicists who helped make the atomic bomb, the men who have written literature or painted pictures, those who have served in government posts during peace or war, and the scientists and economists who move freely about the industrial world are the men who set the tone of college life. For students, at least, their ideas are recognized as having an outside validity as well as an inner truth.

The first observation to be made regarding college life, then, is that the members of the collegiate community are themselves changed and changing. They are more fully representative of

the nation's full resource of human talent, and they are less isolated from the difficulties of conducting human society. This is perhaps to say that the academic community is less academic; that there are now fewer ivory towers in campus architecture. It may be that college is a less distinctive way of life than formerly. It is likely that the mores and values of the college life of students in 1957 are more closely attuned to social realities; that the break with college life need not be so great for those who now leave it.

INTELLIGENCE AND COLLEGE MORES

There are certain questions, however, which must be raised about the values or allegiances or convictions which college life affects. Particularly I should like to speculate on the relation of college life to the development of free and inquiring minds—a matter of the utmost consequence to our future.

One of the problems which worries many thoughtful men today is what some refer to as a rising anti-intellectualism in the United States. Some observers assert that, as a people, we tend to trust our emotions more than our minds, to follow demagogues rather than statesmen. They point out that, in public affairs, the expert has too little prestige among us, that elections, for example, are occasions of strenuous excitement rather than careful reflection. There is a degree of truth in these observations; it is rather frightening that we fiddle with the television dials to hear frequently substandard entertainment while the world burns in the Middle East, and in Hungary and in the halls of Congress. This country is moving into a future where we cannot afford to make too many mistakes of judgment, where wisdom above all else is needed. Even though it is easy to overemphasize the signs of anti-intellectualism among us, it is still desirable to appraise the degree to which we are a thoughtful people.

The situation in respect to the prestige of thought in our society is one which has direct relevance to our analysis of college life. Whatever else the college may be, it is by tradition a center for the cultivation of inquiring and thoughtful minds. If any part of our population believes in the life of reason, one might assume it to be the college graduates. But is this the case? Of course the dissemination of knowledge through lectures and laboratories and libraries is characteristic of the curricular side of college life. But can it be said that the total college way of life enhances the prestige of intellectualism among those who have lived that life?

Henry Seidel Canby, writing during the 1930's about life at Yale at the turn of the century, described college life as a strenuous competition in activities only incidentally related to thinking. In his book *Alma Mater* he wrote of "the American college which was not a collegium of letters but rather a society for competitive education; not an association of scholars but rather a coming together of youths preparing to be capitalists; and yet not a utilitarian institution so much as a Utopia for those who later would play all life like a strenuous game." Canby added that, with the fellowship of scholars, "students had a compulsory acquaintance, which varied from the bum's consciousness of a policeman just around the corner to an amicable arrangement by which so much acquired knowledge should be paid back in small change into the dean's office in return for an adequate minimum of marks." And again Canby reported that "College life [by which he meant extracurricular activities] was so vital in itself and so formative

that ideas, the search for truth, scholarship, and the forecasts and interpretations of the intellect in general, were inevitably mere by-products of an institution whose service was to teach competition and the code" of successful behavior.

There can be little doubt that the character of college life has improved since the early 1900's of which Canby wrote. College life is more serious than when a Yale blazer and the Boola song were its symbols, or than in the twenties, when a coonskin coat identified the college man. The world itself is more serious than it was at the turn of the century, the outlook less certain, security far less real; and this sobering characteristic of society is reflected in the mores of college life. The veterans too have passed through our campuses, leaving not only provision for housing married students, but also a heritage of mature action and outlook. As a result of these and similar factors, it seems to me that things of the mind now rate higher in college life than formerly. That there is not quite so much divergence between the curricular and the extracurricular phases of college life is evidenced by the increasing use of the term co-curricular, signifiying an informal approach to intellectual and aesthetic matters which have value in the tradition of educated men and women.

One must ask soberly, however, whether the college way of life even today develops in students an adequately deeper loyalty to the ideal of reason. It is apparent to the philosopher that reason is not the sole touchstone of the good life, but apparent also that the good life, either for individuals or for societies, will not be found without the fullest possible exercise of the intellectual capacities with which men are endowed. It is disconcerting to consider that many of our present college students will soon be absorbed in bridge games, golf, and the country club, will fail to read the basic books that a few of their peers will write, will avoid so far as possible the pressure of thinking their way through the complex situations which plague their age.

It does not guarantee high regard for reason that college members accumulate more credit for more courses, or even that they make high marks if these marks are only a sort of pedant's treasure chest. What is needed are minds which insist on inquiries and which have respect for facts and for a judicial, balanced reasoning by which those facts reveal truth. It is important that college men and women avoid the mentality which makes an epithet of "brain trust" and which silences reason with the sarcasm of "egghead." Unless the college way of life accords prestige to reason, to the inquiring mind, to intelligence, that life is at root antagonistic to the values for which institutions of higher education were founded.

FREEDOM OF THOUGHT

An inquiring mind is a free mind; it is courageous in searching for truth and in giving it expression. An inquiring mind does not merely accept what others say, and certainly does not condemn others for disagreement. Does life in an American college dispose those who live it to be more alert and vigilant and courageous in defense of intellectual freedom?

There is a sense in which college life seems to epitomize an experience in freedom. Neighbors of the campus, disturbed by student escapades, may even feel that freedom in college behavior has grown into license. The freshman, newly arrived on the campus, certainly thinks he has found freedom. Away from home and his home community, exhilarated by the terrific and unquestioned maturity of being a college man, he throws off the

little shackles that confined him. Ordinarily, however, so powerful are the mores of college life, he only discards childhood's restraints in order to assume much tighter bonds sanctioned by his college peers. If jeans are "the thing" for the college citizen, he (or she) dons them with alacrity. So overwhelming is the gregariousness of college life, that its young member may soon be indistinguishable from his fellows—wearing the clothes that custom dictates, engaging in the pranks that have real prestige among students (and *only* those pranks), cultivating the mannerisms of campus leaders. There is considerable Babbittry, and urge to conformity, in college living. The fear of being a rebel or a "grind," the comfort of a "gentleman's C" tend to produce a type rather than a free individual. The necessity of being oneself, of relying on one's own taste and intelligence, of assuming responsibility for independent thought and judgment—sometimes carried to an excessive cultivation of uniqueness in universities of the Old World—is not basically characteristic of American college life.

The tendency to conformity is antagonistic to the freely inquiring mind. We have erred, I think, in the direction of producing conformists in college life, and have thereby neglected something of the worth of individuality and something of the defenses of intellectual freedom, but there is extensive evidence on the other hand that college life also contributes to the emancipation of many minds. For those who pierce the surface of the humanistic studies there are insights into the meaning of freedom; for those who do more than master the formulae of the sciences there are insights into the processes of reflective thought. In the conduct of many extracurricular activities there are opportunities for experiencing the responsibilities of making judgments. In some situations, student groups themselves rush to the defense of causes in which freedom is thought to be at stake.

Freedom of the mind, on most campuses, has considerable prestige. Every opinion poll taken among Americans indicates that college graduates tend to support the free inquiring mind more than do non-college graduates. The question is whether the tendency is sufficiently strong to insure the prevalence of reason in our life as a people. The extent to which college graduates are themselves thoughtful, are insistent on the efficacy of reason in the conduct of human affairs, and are determined in their support of freedom of inquiry for their own sons and daughters when they reach college age will be the ultimate test of the college life in which they have engaged.

Values and Student Activities*

HERBERT STROUP

DEAN OF STUDENTS, BROOKLYN COLLEGE

THERE are currently many types of interest in student activities. To a large degree the form of student activities is shaped by the kinds of interests brought to bear upon it. Thus, student activities is a large, complex, scattered pattern of behavior in the universities of America, a configuration which has been molded over the decades by diverse and even conflicting interests on the part of students, faculties, administrators, and communities.

Today one of the principal tasks facing student activities workers (and the university as well) is that of "making sense" of the apparent "scatteredness" of student activities. Efforts to delineate the coherence and meaningfulness of student activities in the university are needed for a variety of reasons. The student activities worker constantly is impelled to examine his use of basic terms in order that their relevance to other disciplines in the university (as well as to the activities of other student personnel workers) may be made apparent. The worker, moreover, in his quest for acceptance in and out of the university as a professional person is obliged to maintain a "total view" of his role and practice. Also, as universities today are increasingly concerned with "general education" and the "aims of education," there is need for the student activities worker to formulate an intellectually defensible theory of the relationship of student activities to the rest of the university. For these and other reasons the student activities field is genuinely in need of a systematic theory or theories by which its practical programs and research may be properly interpreted and stimulated.

Part of the problem of the student activities worker in his quest for a satisfactory theory or general construct lies in the fact that there has been little effort to define the role of theory itself in student activities. By concentrating chiefly on "practical programs" and measuring methods, some workers have failed to appreciate the larger requirements of professional development. Thus, student personnel workers too at times have been confused over "measurement" and "evaluation." They have thought mistakenly that it is entirely possible to measure the delicate, complex relations which exist within student activities programs in the university. They have relied too heavily upon mathematical symbols of reality and have failed to understand the serious limitations in method that the social sciences present.

"Evaluation" is a broader term than

* Dr. Stroup is a member of the board of directors of the Brooklyn Council for Social Planning, and vice-president of the board of directors of the Association of Brooklyn Settlements. He is the author of numerous articles and books, among the latter, *Community Welfare Organization*, published by Harper and Brothers.

"measurement" and is not antithetical to it. One may evaluate a student activities program by employing a wide variety of techniques which do not pretend to measure. The "case conference" method surely is a highly constructive way in which to evaluate the effectiveness of a student activities program. Yet, at most points the "case" cannot be judged to be objective fact; it is a congeries of objective and subjective factors to which are brought the varying backgrounds and attitudes of the conference participants. As one writer has put it: ". . . it is possible to *measure* fields of physical force and energy. But personnel work deals with the intangibles —with human relations, with human programs and activities, with development itself, and with personality. Here, measurement in the strict sense of the term is not possible. . . . Thus, *evaluation*, rather than quantitative measurement, must be the basis for the assessment of personnel work."[1]

Serious theories of student activities, moreover, have been lacking because so many workers in this area have been striving to break away from their historic orientations in philosophy and theology and have not yet recovered a taste for theoretical considerations. In this respect they are in a position similar to that of many social scientists generally. A review of the historically significant developments in philosophy and theology indicates that the major efforts of workers in these disciplines have been concentrated upon the nature of human nature and the character of personal involvement in social situations. But by a vast and complex cultural movement covering several centuries and with sometimes mixed and conflicting variations in change, a historically "new" situation has developed in which in some quarters a clear division is made between concerns involving theory and concerns involving "research." To some the recovery of a general capacity to develop fruitfully the theoretical aspects of human behavior seems almost foredoomed to failure. Others are overly complacent in their acceptance of "the practical" and "the factual," as though there were the possibility of driving a permanent wedge between theory and research. This mood is apparent among some student activities workers. Regrettably, they have split theory from research and have been content merely to amass so-called facts.

With the severing of the umbilical cord between theory and research the study of student activities has lost the source of its nourishment and in some quarters has frittered its energies away "dwelling on the trivial." A number of attitudes toward the relations between theory and research have resulted from this modern truncation. Three principal ones will be discussed briefly: (1) stolid empiricism, (2) positivistic reductionism, and (3) value theory.

STOLID EMPIRICISM

The stolid empiricist insists that meanings and values have no place in scientific activity. Because theoretical analyses always appear to be rooted inescapably in cultural or personal biases of one sort or another, they cannot be taken seriously, it is said. Thus, the "true scientist" must abjure all subjective factors: he must study student activities with the cold calculation which the astronomer supposedly brings to his survey of the planets in their courses. Titchener speaks clearly of this attitude.

[1] Charles Eugene Morris, "Evaluation of the Student Personnel Program," in *Student Personnel Work as Deeper Teaching*, Esther Lloyd-Jones and Margaret Ruth Smith, editors (New York, Harper & Brothers, 1954), p. 325.

> Meanings must be stripped away before his [the scientist's] work can begin, and meanings must be kept away while his work proceeds. Disinterested and impersonal, he makes himself one with the facts of nature; he moves in the domain of bare existence; and his intercourse with the facts is both observation and observance.[2]

It is in the spirit of such extreme empiricism that Alfred C. Kinsey and his researchers deplore the existence of normative concepts of normal and abnormal. These concepts and others, it is claimed by Kinsey, have seriously retarded our understanding of the family. In the same vein, those who advocate a strictly empirical approach to student activities firmly believe that it is or will be possible to account for complex human activities on the basis of mathematical symbols reflecting quantitative reality. The result, it is claimed, will enable student activities workers both to predict student behavior and to control it for beneficial ends.

Such antipathy toward objective reason, however, leads to the glorification of methodology and the ultimate denial of research progress. Rigorous empiricism annuls itself in the final analysis by denying the reality and potency of objective reason, and fails to face empirically the fact of value. The element of normativeness is certainly a most apparent factor in human experience without which human behavior cannot justifiably be explained or understood. For the social sciences and student activities simply to rule value out of existence while preferring to investigate exclusively the quantitative aspects of behavior is not scientific and surely is not helpful. While student activities will need to employ some empirical methods in its task of self-understanding, it will also need to develop the use of objective reason and to analyze the problems attendant upon the assertion of value preferences.

[2] Edward B. Titchener, *Systematic Psychology: Prolegomena* (New York, The Macmillan Company, 1929), pp. 69-70. See also William James, *Principles of Psychology*, Volume 2 (New York, Henry Holt & Company, 1890), p. 640.

POSITIVISTIC REDUCTIONISM

Ernest Mach was probably the leading "scientific" exponent of positivistic reductionism. His work, however, was anticipated to some extent by David Hume's *Treatise of Human Nature* in 1739 and by the "substance-sensation" notions of Thomas Hobbes in 1665. According to Mach, science consists in a continually progressing adaptation of ideas to facts. Thus, science does not disregard theory; it purifies it and modifies it. Facts reign supreme; theories are pre-scientific ways by which men express their desires. Science clarifies desires and evaluatively is a distinctly progressive enterprise leading to the fulfillment of men's real desires. By his "doctrine of elements" Mach asserted the propriety of reducing complex ideas to simple sentences. These "simple sentences" become the building blocks out of which the whole structure and process of reality are to be ultimately known and controlled.[3]

The development of positivistic reductionism in the social sciences has not been without its benefits, even as Mach's notions have been constructively felt in physics. But, it also has its serious limitations. For example, does it genuinely help to "reduce" complex concepts into "simple sentences"? Are not the same perplexing elements to be found in our analysis of "simple sentences" that are to be met in analyzing complex sentences? Does not the whole notion of positivistic reductionism comprise in itself a complicated and intriguing theory of human knowl-

[3] Ernest Mach, *Contributions to the Analysis of Sensations* (Chicago, University of Chicago Press, 1897).

edge which can never be adequately evaluated on the basis of "simple sentences"? May it not be, moreover, as empirically minded William James said in his *Meaning of Truth*, that truth itself may elude any clever verbal formulation of it? Or, as Morris Cohen asserted: "I am a mystic in holding that all words point to a realm of being deeper and wider than the words themselves?"[4] And again, if we accept the dictum of Nietzsche that "it is originally language which works at the formation of concepts, at later times it is science,"[5] how can non-scientific language form the basis for scientific endeavor?

The main virtue of logical positivism, so far as it affects student activities, would seem to be its deep and fierce concern with the use of concepts, words, sentences. It can help student activities workers to purify their fundamental language of aims and methods. In this limited sense this positivism can readily be employed by them, since obviously so much of the terminology of the field rests upon relatively uncritical premises even where language is involved.

But positivistic reductionism probably will not provide a complete theory for student activities. Other approaches to student group behavior will necessarily have to be used. The chief failure of positivism appears to outcrop at the point that non-quantitative matters are being discussed. How can positivism determine the rightness of a student court as a disciplinary agency of the university? How can positivism genuinely conclude that one play production is esthetically successful and another is a failure? How can positivism evaluate intrinsically the justness of rules regulating an athletic contest? How can positivism determine what the "in-hour" in a dormitory should be? And so on. It would seem that the truly important questions in student activities are those in which elements of value are most readily operative. Student activities needs indeed to understand the logic of its activities, but more significantly it needs to understand the value basis on which actions are taken. Positivism offers little help on value questions. Its "sensation research" cannot subsume theory. Student activities cannot be understood in terms of "simple sentences."

[4] Morris R. Cohen, *Reason and Nature* (New York, Harcourt, Brace, 1931), p xii.

[5] Quoted in Richard von Mises, *Positivism: A Study in Human Understanding* (Cambridge, Mass., Harvard University Press, 1951), p 21.

VALUE THEORY

The presumably simple accumulation of "facts" is usually not so simple. Every such accumulation assumes some sort of theoretical underpinning, if only that there is no theoretical underpinning. Those who take part in building up what the Germans call *materialhuberei* reveal an insufficient grasp of the complexities of the human situation. But not all social scientists share in what Eric Voegelin has called "the perversion of relevance." Some, and perhaps their number is increasing rapidly, are openly aware of the interdependence of research and theory. The next great developments in the social sciences will come with the creation of ever more coherent and efficacious "mediate" and "ultimate" theories. Student activities research, moreover, is sorely in need of such advances in theory.

Alfred North Whitehead said, "It requires a very unusual mind to undertake the analysis of the obvious." Max Weber possessed such a mind. His importance primarily derives from his creation of an *episteme* in contrast to the familiar *doxa*. Weber surpassed most social scientists in his willingness to recognize values as an intrinsic part of every social situation.

By this acknowledgment the door was opened to a thoroughgoing consideration of the role of theory in social and political action.

Science, according to Weber, cannot determine, however, what the range of worth might be within a set of contrasting values or theories. Science in this sense is "value-free." It cannot tell men how to live. It can, on the other hand, tell them what the consequences will be if they base their actions upon particular values or theories. Thus, the origin of values and their choice are for Weber an expression of "demonism," that is, they are rooted in trans-scientific reality and cannot be accurately weighed or evaluated by science itself. Weber's doctrine of "demonism," therefore, provides no ultimate basis for help on the most perplexing problems with which men are confronted—problems in the realm of final human commitment.

But, in contrast, men cannot be unconcerned about the application of whatever values they choose to follow. Weber's "ethics of responsibility" make clear the need for persons to act responsibly in conformance with their consciously elaborated values. Science can aid values by asking that men act responsibly. Weber's thought as thus developed stands rather close to certain brands of modern existentialism.

But the function of social science, if Weber left the matter here, would be open to sharp criticism. He seems until now to be making science simply the handmaiden of pragmatic actors in the social scene. Science can interpret after the fact, but can it also validate? This question persists in his work and finds its answer in the concept of "ethics of intention" or *Gesinnungsethik*. By the "ethics of intention" Weber asserts that every system of action has its own inherent justification. No ultimate validation is ever possible by this view; one can only ask if the desired result was achieved. If so, the social act was validated.

On this point Weber seems to be caught in a quagmire. Intention may be satisfactory to one who views the action from within. But what about the person who stands outside a particular system of meaning, as everyone does to some degree? Can one rationally justify all sorts of inconsistencies and systematic contradictions within the value realm? Perhaps the "practical" scientist can, but surely this lack of an "ethics of responsibility" will not impress most people favorably. Would not Weber have to agree with the Marxist who had demoniacally accepted his particular social theory, as well as with his own interpretation of the capitalism–Protestantism development? That Weber was not thoroughly "value-free" is shown in his selection of religions for inclusion in his three-volume study of the sociology of religion.

The study of student activities needs persons like Weber—individuals who are faithful both to the requirements of research and to the fructifying influence of sound theories. But it also needs persons who are able to work with patience in creating theories which will not renege on the more ultimate factors involved in an "ethics of responsibility."

To the degree to which stolid empiricism, positivistic reductionism, and value theory in the social sciences have been unable to penetrate to the core of the problem confronting the student activities worker in the university—the source and validation of value—it remains for philosophy and theology (or philosophical theology) to take up the task. This, of course, is another way of saying that no one should expect that science could

solve the problem of value, since in itself value rests upon trans-scientific grounds. Or, to express it another way, science is pertinent to one range of experience within the totality of reality, and philosophy and theology are appropriate disciplines for another range. Both of these ranges, it may be assumed, are overlapping, rationally harmonious, and comprise the fullness of being.

It would be impossible and impractical at this point to attempt to delineate the many ways in which the problem of value has been approached historically and currently by philosophers and theologians. But one course of action, independent of special points of view concerning value, may be suggested as a next step in student activities.

Student activities workers rightly can claim competence regarding mediate theories of value that relate to their particular functions. These theories they have constructed, with specialized language, from the discrete experiences of their activities. On the other hand, it is becoming increasingly apparent that such workers stand in need of relating their mediate theories of value to the more ultimate theories of philosophers and theologians.* Commonly, student activities workers, by reason of their formal training and experience, are not competent to deal with the ultimate theories, at least not until they have been given the opportunity to consider them in detail. Thus, as a start, such workers well might welcome the active participation of those more philosophically and theologically competent in the determination of a student activities theory. Of course it is entirely possible that philosophers and theologians would benefit from such a relationship in a variety of ways.

In this connection it is helpful to note that the Massachusetts Institute of Technology during the academic year 1955-1956 appointed Professor Robert S. Hartman, "a pioneer in value theory," to a visiting professorship in the humanities and as a consultant to the Dean of Students. His appointment was financed by the Ford Foundation Fund for the Advancement of Education. In the Memorandum submitted to the Foundation preparatory to the appointment it was stated that "in the current evolution of undergraduate education at M.I.T. there has been increasing concern with values—in curriculum planning, improvement of teaching, and the development of residential facilities; in all levels of administration; in faculty committees; in admissions; in scholarships and student aid; in public relations."[6] While the responsibilities of the Dean of Students do not include all of these phases of university activity, they do involve several. However, in expressing the scope of his duties at M.I.T., Professor Hartman says: "To mention three kinds of problems in which I am engaged, one refers to the exact formulations of value, the second to seemingly small problems with large theoretical implications, and the third to very large problems, which demand value-theoretical explications."[7]

It is clear that the role of the philoso-

* I am not advocating a uniform agreement on fundamental values. Such would stifle individual and social growth, be unrealistic in a democracy and epistemologically doubtful of success. David Riesman, in speaking of the assumption that "agreement on fundamental values is essential for democratic functioning," says: "The attempt to enforce such agreement seems to me to be a good way to bring on civil war. . . ." *Individualism Reconsidered* (Glencoe, Ill., The Free Press, 1954), p. 17.

[6] Robert S. Hartman, "Role of the Value Consultant," *The Tech*, February 17, 1956, p. 2.

[7] Robert S. Hartman, "Role of the Value Consultant," Part II, *The Tech*, February 24, 1956, p. 2.

pher (and the theologian) has a place in the development of a more adequate theory, especially value theory, in student activities. The "answers" to the "questions" which well might be raised through interdisciplinary discussions of the theoretical underpinning of student activities in the university have scarcely been formulated, let alone supplied. But it is to be hoped that through cooperative efforts within the university the task may begin and that in time through patient and thoughtful collaboration the field of student activities may secure a more comprehensive, coherent and effective theory by which it will guide its programs.

Education in the Universe of Whitehead*

MARC BELTH

ASSISTANT PROFESSOR IN PHILOSOPHY OF EDUCATION, QUEENS COLLEGE

WHAT an awe-inspiring yet comforting structure of a universe Whitehead exposes to us—one in which he manages to encompass all events. To the delighted eye and mind of the reader he paints an image that towers high and far beyond the hope of our complete grasp. We are at once overwhelmed by the intuition of how much will always remain to be known, yet comforted by the strong sense that it is such an orderly universe and so much under the strictures of dependable law that if enough minds persevere long enough, we can yet reach the farther shore of assurance. While we attend to Whitehead, our fright and unease over what remains to be known are soothed and we are confident of what remains to be known. For here the unknown is not a threat, but a promise. In his thinking no one finite perspective can ever exhaust reality, for it cannot shake off its essential connection to the world of potentiality never realized. The notion that events have independent existence is for Whitehead the cause of disruption and chaos. There could never be understanding if there were independent, self-contained entities. For analysis is possible only as it is made against a background which can never be fully exhausted. This inexhaustible background makes the finite observable; it makes things testable by ideas which include, but extend beyond, those things.

We live in a universe of infinite potentialities, Whitehead says. These appear to us in active and finite forms which stand forth as the relationships between the two dimensions, or worlds, which comprise the universe: the world of value and the world of activity. The world of value is the world of persistence; the world of activity comprises the multiplicity of mortal things. If value is to be perceived, it will be found only in some concrete example in the active world. Conversely, each activity in some way embodies a persisting value. Otherwise we have nothing but misleading abstraction. A church, with its structures and its rituals, is the embodiment of the persisting value which is religious faith. The enduring value of Religion is known only as it is manifest in some institutional structure.

But although the interdependence of fact and value is present, Whitehead points out, this interdependence is itself an abstraction. By failing to perceive this as an abstraction, traditional philosophies have been led into the mistake of seeing no distinction whatever between fact and value or, correlatively, between

* This essay is an evaluation of *Alfred North Whitehead, An Anthology*, Northrop, F.S.C. and Gross, M.W., editors (New York, The Macmillan Company, 1953).

Mr. Belth is at work on development of a theory of education as aesthetic venture.

thought and matter. This failure, he notes, concludes in the fallacy of Misplaced Concreteness, which makes fact and value totally indistinguishable. But the church and Religion are *not* identical. The former is a limited embodiment of the infinite value of the latter. To dissolve the distinction between the two is to end with the notion that a given church exhausts the infinite value which is religion.

We come now to a concern for Whitehead's concept of the character of reality. This includes equally the structure of things and the process in which new unities are created by interweaving already existent entities. It is important to note that entities have an existential character, whether they are known or not. Whatever distinction is to be made is best done by distinguishing between *homogeneous* thought and *heterogeneous* thought. *Homogeneous* thought centers on the entity itself, which can be a relationship or a prehension or an event, without being concerned with the quality or the fact of the thought that enters into the activity. Heterogeneous thought encompasses not only the entity but also the thought that enters into thinking about the entity. Natural science of any kind, Whitehead holds, is exclusively homogeneous. It is thinking about nature to the exclusion of moral and aesthetic values involved. When we are morally or aesthetically concerned, we are involved in self-conscious activity, and are thinking hetereogeneously.

Inquiry is a matter of exploring the make-up of real events that confront us, of recognizing the way in which events depend upon one another, and of being concerned to test the results of reorganizing relationships in an effort to develop new events. The fact that events have a structural reality free of our knowing about them, and that they have a bearing upon our lives, sets upon us the task of understanding everything that impinges on us, in order to control them. In this inquiry, maturation is a movement from heterogeneous to homogeneous thought. Even morals must be so objectified and explored. It is important to note that entities are realities related to each other *and to us*. Although they are interdependent as realities they are independent as to being known.

Now although we are able to distinguish these two processes of thought, nature, because it is so infinitely interconnected, shows no such absolute distinctions. It is impossible to enjoy values apart from any reference to effectiveness in action; or to think about nature for any length of time without coming finally to think about the moral and aesthetic aspects of nature. In this way, the very interdependence of nature leads ultimately to Whitehead's concept of God. As we move from a self-conscious concern to consideration of the interconnectedness of entities, fact and thought are revealed as capable of being analyzed and divided in an indefinite number of ways. From this infinite potentiality the universe as we live in it is fashioned in time out of our particular prehensions of persisting, timeless values. We create the world as we approach to a prehension of total potentiality, which is God, who represents all eternal objects. Whatever we do, however, is only a choice among a vast number of possible ways of doing. To hold that we reach any exactness or final precision at any point of time, either in scientific findings or in ways of social cohesion, is to court the death of the mind in the form of a state of permanent arrest, and to cut oneself off from that infinity which is eternal potentiality.

In this exposition of the nature of reality there is abundantly implied the function which education must perform as contribution to creative living in the Whiteheadean universe. We turn now to a fuller examination of this.

II

Whitehead's concern is completely and exclusively with this world. Even his concept of immortality is to be understood as enduring value which depends upon and has meaning only in this real world. Perhaps it is because he gives to reality such an all-inclusive scope that he is impatient with the misplaced concreteness that concludes in the religious view of other-worldliness. Whitehead is dedicated wholly to this world and conceives it to be urgent to understand its practices in light of knowing its structures. In this conviction there is to be found not only his concept of the need for education, but the general process which he would consider to be truly educative.

Whitehead is not in the least interested to remain romantically classical and set the practical concerns of the world aside for aesthetic concerns. Examination of the world of value alone is absurd and dangerous, for, he asks, if education is not for use, then what is it for? Where the world is organism, and man must live nowhere but in this world in which he is connected to all reality, then it becomes necessary for him to understand the structure of every organism on which he depends. Thus, education is useful for nothing else so much as the very enjoyment of living which, interestingly enough, the aesthete, who shuns the practical, is so intent upon. The very extent of the capacity to live and enjoy depends upon the extent of education undertaken.

We have demonstrated how in Whitehead's cosmology the universe is divided into the World of Activity and the World of Persistence, and how each depends entirely upon the other for its meaning and fulfillment. Education must be devoted to a search for that knowing which is exploring each area as it is related to the other. Our understanding of a church depends on our understanding of that value which is Religion. Conversely, whatever we can grasp of the value of Religion will be made possible as we look into the concrete structures of a given church. It is this which is implied in Whitehead's insistence that the educated man is one who has been given a general as well as a special education. For general, or education in value, depends on special education, in the concrete events and relationships within which our lives are actually lived. On this basis Whitehead notes that the subject matter of education is "Life in all its manifestations" as a seamless unity. And as all things are connected with one another, so education, which is exploration of life, must also be a seamless process. The deepest power of any learning lies in the living connections it reveals. Abstractions, with which we deal in the learning process, can never be complete or independent. They must lead back to nature itself and reveal its relationships. From abstractions we must work toward those facts which illuminate and exemplify the wholeness of the universe. No better example is to be found than in Whitehead's view of history. For him the present is all that there is, summing up in itself both past and future. The study of history must of necessity, therefore, be the study of the present as the connectedness of past and future, and this study made by examining the structure of the ideas that comprise that pres-

ent. For, he points out, ideas sum up within their structure all there is in reality.

In light of this it is interesting to note that Whitehead, so much at odds with the progressivists, comes to agreement with them in the conviction that life cannot be postponed while you sharpen the instrument called the mind. Pupils, he says, must not be given the feeling that they are executing "intellectual minuets," but that they are studying something which is directly compelling and important to them; which they must understand if they are more fully to enjoy themselves.

Bringing the two latter notions together Whitehead writes, "Whatever interest attaches to your subject matter must be evoked here and now; whatever powers you are strengthening in the pupil must be exercised here and now; whatever possibilities of mental life your teaching should impart must be exhibited here and now. That is the golden rule of education, and a very difficult rule to follow." Education must be in the present, in awareness of connectedness of events. It cannot be a mere cerebral exercise leading to a verbal dead end. When he derides external exams he does so because they contribute to this intellectual cul-de-sac, for they focus on abstractions rather than the here and now world.

The very nature of entities exhibits a structure which must be understood and restrained lest it lead out of control and have its own mindless effects on men. This is accomplished as one is introduced to enduring values through the concrete facts which exemplify them. Error is the *mis*apprehension of the way in which things are structured and related as well as of the values they embody. Education promotes growth as it permits the expansion of the grasp of all that is involved in any entity which concerns us. And only fools consider that it is ever possible to exhaust reality by exhausting all the relationships that go to make up the whole of the universe. Indeed, only the very positing of the conception of an open-ended universe in terms of the infinitely expanding background makes possible the growth of understanding, the increase of awareness of broadened interrelationships. The truly educated man knows how things are connected, as well as the values which these things embody.

III

We have all been both the benefactors and the victims of the great growth of science. But increasingly men seem to consider that the dangers of this growth outweigh the good accomplished. For a great many it has come to be a matter of importance to note that science itself seems to give no guidance as to what to do with what has been wrought. For these, it is not at all a matter of dispensing with science; that would be foolish. Rather, the question becomes one of relating value to science as the only means of control. To persons concerned with the question of science, Whitehead is a voice of great reassurance. For while he opposes scientific materialism, he is himself a scientist in the best sense. When he constructs a universe which is structurally complete and precisely formed, and locates the powerful function of value, he is therefore comforting, for he has ruled out as impossible the dread novelties we now seem to face. In offering the security which a mathematically structured universe alone can possess, but bound intrinsically to a value theory, he speaks very much to those for whom change and uncertain futures have become the causes of great dread.

It has been pointed out by others that Whitehead is remarkably in tune with traditional philosophical systems that are concerned to define organized universes. There is, in his philosophy, the notion that all that can ever develop into actuality already exists in potentiality. Growth is only a coming to consciousness of those entities which already exist in some form. In this, Whitehead has simply taken up a traditional problem and given a traditional answer, although he has cast it into concepts which include advanced mathematical structuring. In effect he is concerned with the problem of change and permanence, a problem as old as the pre-Socratics. Nevertheless, he moves from the traditionalists in that he is especially committed to ruling out any solution which ends with the dualisms of this world and another world, of fact and value, and so on. So he argues for the interdependence of all things, of their connectedness, and for the notion that meaningfulness resides in relatedness. And, as has been noted, not only is the universe described, but the specific function of education is defined.

But what has happened is that Whitehead has given a rationale, charming and distinguished to be sure, for ideas that remain to be analyzed. Two of these can be noted here. First, does the universe truly have this organismic state, with all that this implies? And second, what does it mean to say that all things, all reality is related?

Of the first, the question arises as to how far Whitehead has moved from the earlier view: that nature speaks in its own voice, and contains locked within itself its own final ends. Such views, in the past, have led men to seek impossible answers from nature. Is it not far more fruitful to confront the question of use as a human question, to be answered in terms of human capacities, rather than look for the goals within physical nature?

We get insight into the second question through the educational category. In terms of learning, what direction is given to us when we conceive everything to be related to everything else? What guidance can we get for the direction of growth? Since everything is relevant, it does not matter where we begin, or in which direction we go. The open-ended universe is not so open-ended after all. We may be active, but the universe itself, with all its relationships existing as realities, is, surprisingly enough, a finished affair.

In terms of both of these, education can be, as Whitehead admits, only a matter of exploration. Novelty in any genuine sense is literally impossible. Learning is simply a coming upon or a finding again of that which exists. And *what* is to be learned is hardly a question, since all things are relevant to one another and to each human life. The curriculum remains, therefore, strictly traditional, although it is read now in terms of large-scale relationships rather than as atomized entities. No better proof of this can be offered than Whitehead's view that learning must take account of the rhythm in education which cannot be neglected. The child's mind, subject matter, and time elements are all connected. These connections must be exploited so that the child learns only certain things at certain times in certain depths.

But there is an interesting conclusion to be drawn. Whitehead himself is perhaps *not* the best demonstration of his own thesis. His observation of connectedness is assuredly a valuable insight when it is treated, not as representing reality, but as a means of creating new forms of order in nature. In fact, Whitehead's vision of the universe is an ex-

ample of remarkable creativity when it is considered as a possible way of reconstructing things with a view to controlling them. When ideas are conceived as the means by which drama is read into nature, and its conclusions anticipated, relished, or dreaded in advance, and desired consequences carefully chosen, then Whitehead's metaphysics presents an invitation both to enjoy what he has created, and to create still further, perhaps with more faithfulness to verifiable data. The path that leads from the Experimental developments to Whitehead also leads back to the Experimentalists, with the added vivacity of mind and the courage of spirit which Whitehead possessed. Such a legacy is to be cherished. From it there emerges a love for reality. But even more, there grows, too, a love for the fertility of the creative mind of man, which is revered as being subservient to nothing but its own creative ability to see further the uses of reality.

What Education Has to Learn from Psychology*

IV. Whole Versus Part Learning

PERCIVAL M. SYMONDS

TEACHERS COLLEGE, COLUMBIA UNIVERSITY

THE organization of materials to be learned and the approach to these materials are of prime importance in education. Whether learning takes place most efficiently when attention is given to the whole task to be learned, or when the task is broken down into its elements, each of which is to be learned separately, is an issue that permeates all education. It is an issue with regard to the memorization of a piece of music for singing or for the piano, or in learning a role in a play; it is an issue in learning a close knit skill such as diving, figure skating, or juggling, or a more loosely organized collection of skills such as those to be found in baseball or football. It becomes an issue in language learning. In learning to read should one first learn letters and phonic elements, or proceed immediately to such wholes as words, phrases, and sentences? In learning a foreign language is it best to start right in attempting to speak, read, or listen to the language, or should one start with grammatical and syntactical principles? In learning to play the piano does one first practice scales and arpeggios, or does one start by playing pieces? In learning to type does one do exercises striking isolated keys and groups of keys, or does one attempt from the start to copy text? In learning shorthand is it better to start with word units or sentence units? Should work in school be organized around subjects or around real problems to be solved that may require the assistance of many different subjects and disciplines? These are some of the practical and really urgent problems concerning which education is forced to make a decision. What does psychology have to say about the whole–part issue with regard to learning?

This problem was first studied in the nineteenth century by experimental psychologists in Germany. To Ebbinghaus, of Berlin, must go the credit for being the first to attack this problem experimentally—but with reference to memorizing, and above all things, memorizing nonsense syllables![1] Ebbinghaus found

* This is the fourth in a series of articles by Professor Symonds on this subject. The first (Motivation) appeared in the February 1955 TEACHERS COLLEGE RECORD; the second (Reward) in the October 1955 issue; the third (Punishment) in the April 1956 issue of THE RECORD.

[1] Hermann Ebbinghaus, *Ueber das Gedächtnis*. Leipzig, 1885. Translated into English by H. A. Ruger and C. E. Bussenius under the title *Memory: A Contribution to Experimental Psychology*. (New York, Teachers College, Columbia University, 1913).

that learning by uninterrupted repetition of the material to be memorized from beginning to end was superior to learning it in sections; but if the parts are of very unequal difficulty the whole-procedure requires more time than the part-procedure. Further experimentation with this problem was carried on in various laboratories in Germany. Lottie Steffens, a German woman, is frequently credited with having conducted the first experimental study on the whole–part problem.[2] Meumann of Hamburg, a man of great energy, brought together the various studies, including much experimental work of his own.[3] Meumann apparently thought he had all the answers, as he wrote with great finality:

> The "whole" method requires fewer repetitions and usually less time than the "part" method to produce a first errorless recitation; and, what is still more important, the "whole" method secures a more accurate reproduction and a more lasting retention. From this it would seem to follow that pupils should be induced to learn material as a whole and never in parts. It is especially true of the pupil whose memory is weak and whose reproduction is uncertain and hesitant that a much more faithful reproduction and a more enduring remembrance are obtained by the "whole" method.[4]

Meumann has a pat explanation for the inferiority of learning by parts:

> When we learn by the part-procedure we establish numerous associations which must have an injurious effect on our subsequent recitations; in turning back from the end of any section to its beginning we establish an association between the end and the beginning of the same section instead of associating the former with the beginning of the next section.

It will be noted that Meumann is concerned only with memorization, which is eloquent testimony to what was considered important in education fifty years ago.

It is an interesting phenomenon that discoveries are frequently made almost simultaneously by different individuals perhaps working far apart in space. At almost the same time that Meumann was announcing his results from Hamburg a group of German psychologists or philosophers was formulating similar ideas about the relation of the whole and part. This became known as the Gestalt psychology. To Wertheimer usually goes credit for being the person who first formulated Gestalt principles. Koffka, however, shows how he and Köhler were in on the movement from the beginning. "It happened at Frankfurt-on-the-Main early in 1911. Wertheimer had just completed his experiments on the perception of motion in which Köhler and I had served as the chief observers."[5]

At first Gestalt psychology was concerned with the relations between perception and inner neural processes and only much later were its principles found to have significance with regard to learning and education. Americans were slow to take up with Gestalt psychology because its founders formulated it in terms of a set of unsupported laws or principles, and without an experimental foundation it seemed quite unscientific. But Wertheimer, Köhler and Koffka, together with Kurt Lewin, subsequently came to live in the United States and Gestalt psychology acquired a following in this country.

One American who helped to interpret

[2] Lottie Steffens, "Experimentelle Beiträge zur Lehre vom "Ökonomischen Lernen" *Zeitschrift für Psychologie*, 22: 321-82, 1900.

[3] Ernst Meumann, *The Psychology of Learning*, from the Third Edition of *Ökonomie und Technik des Gedächtisses*, translated by J. W. Baird (New York, Appleton and Company, 1913).

[4] *Ibid.*, pp. 233, 234.

[5] Kurt Koffka, *Principles of Gestalt Psychology* (New York, Harcourt, Brace and Company, 1935), p. 53.

Gestalt psychology was Wheeler.[6] He argued the advantages of learning by wholes from such general principles as the following: (1) Any item of reality is in its own right an integrated whole that is more than the sum of its parts; it possesses properties not characteristic of its parts. (2) Parts derive their properties from the whole. (3) The whole conditions the activities of its parts. (4) Parts emerge from wholes through processes of differentiation or individuation. (5) Wholes evolve as wholes.[7] Applying these principles to learning would mean that learning takes place most efficiently when the material to be learned is grasped as a whole—if it has meaning—and that details are best learned when the part they play in the whole is most clearly comprehended.

This same emphasis on the importance of meaning for learning was probably implicit in all of Dewey's writings. It was never expressed quite so explicitly as in the revision of *How We Think:*

> To grasp the meaning of a thing, an event or a situation is to see it in its *relation* to other things: to note how it operates or functions, what consequences follow from it, what causes it, what uses it can be put to. . . . since all knowing aims at clothing things and events with meaning it always proceeds by taking the thing inquired into out of its isolation. Search is continued until the thing is discovered to be a relative part in some larger whole.[8]

To return to the results of experiments on the whole–part method of learning, it took little time for psychologists in England, France, and the United States to interest themselves in this problem. In general the earliest studies followed the lines of the experimental approach which had been initiated in Germany, usually on problems of memorizing.

Pyle and Snyder demonstrated that the whole-method becomes less efficient if the passage to be memorized is too long, because of such factors as fatigue, difficulty in maintaining attention, and probably, more significantly, because if the passage is too long the subject cannot grasp the meaning of the whole and relate the parts to it.[9]

Lakeman found that the whole-method of memorizing showed increasing superiority over the part-method with increasing practice.[10]

Pechstein was the first to show that the whole-method was superior to the part-method in the acquisition of skill as well.[11] He also demonstrated superiority for what he called the progressive part-method in memorizing nonsense syllables and in maze learning and piano playing. In the progressive part-method the total material to be learned is broken up. Part one is learned, then part two, and then the connection between them is learned. Next, part three is learned by itself and then connected with parts one and two and so on.[12, 13]

[6] R. H. Wheeler and F. T. Perkins, *Principles of Mental Development* (New York, Thomas Y. Crowell Company, 1932), pp. 280 ff.

[7] R. H. Wheeler, *Reading in Psychology* (New York, Thomas Y. Crowell Company, 1930).

[8] John Dewey, *How We Think* (Boston, D. C. Heath and Company, 1933), pp. 137, 138.

[9] W. H. Pyle and J. C. Snyder, "The Most Economical Unit for Committing to Memory," *Journal of Educational Psychology*, 2:133-42, 1911.

[10] M. E. Lakeman, "The Whole and Part Methods of Memorizing Poetry and Prose," *Journal of Educational Psychology*, 4:189-98, 1913.

[11] L. A. Pechstein, "Whole vs. Part Methods of Learning," *Psychological Monograph*, 23:No. 99, 1917.

[12] L. A. Pechstein, "Alleged Elements of Waste in Learning a Motor Problem by the 'Part' Method," *Journal of Educational Psychology*, 8:303-10, 1917.

[13] L. A. Pechstein, "Whole Versus Part Methods in Learning Nonsense Syllables," *Journal of Educational Psychology*, 9:381-87, 1918.

Soon there followed studies by Barton[14] which demonstrated superiority of the whole-method in the learning of typewriting ("the longer and more comprehensive units produced the most rapid learning"). Clark and Worcester demonstrated that the whole-method is superior in the learning of shorthand.

> In the investigation of the relative merits of the word unit method and the sentence unit method of teaching shorthand . . . it appears that in every test the sentence unit method proved superior. This was in spite of the fact that four out of the six teachers using the sentence method had been trained only in the word method. . . .[15]

Brown discovered that in the memorizing of piano music "of the three methods studied—whole, part, and combination—the whole method of learning piano music was the most efficient . . . the part method was the least efficient of all."[16]

Reed demonstrated that meaningful material rich in associations is learned in much less time than material without associations, a finding which may help to account in part for the superiority of the whole-method of learning.[17]

Winch, an English psychologist, was the first, I believe, to demonstrate that one must take into account the mental development of the learner in deciding which method to use. The learner must be sufficiently mature in terms of mental age to be able to learn material of relative difficulty by the whole-method. An older, mentally more mature, brighter child might learn material of given difficulty and complexity more efficiently by a whole-method, whereas a younger, less mature, duller child might learn it most efficiently by a part-method. Undoubtedly the reason is that the child with greater mental development can grasp the significance of the material as a whole, whereas the less advanced child can only comprehend the parts.[18]

From these studies we learn that there is a reciprocal relationship between the ability of the learner and the difficulty of the material to be learned. With material of given difficulty the intellectually more advanced student can learn more effectively by the whole-method. With students of a given level of ability the easier material can be learned more readily by the whole-method.

Somewhat different results were obtained in the learning of spelling comparing the study of words one at a time or when embedded in sentences; or in the learning of foreign language vocabulary comparing the study of words and their translations one at a time or when they are presented in sentences. For instance, McKee reports that "pupils who studied and were tested by the column form seemed to have acquired a greater amount of spelling ability than did the pupils who studied and were tested by the phrase form."[19] Likewise, Smith and Powers report an experimental study that demonstrated superiority of the discrete learning method over the sentence learning method in learning vocabulary in a for-

[14] J. W. Barton, "Comprehensive Units in Learning Typewriting," *Psychological Monographs*, 35, No. 164, 1926.

[15] Mildred Clark and D. A. Worcester, "A Comparison of the Results Obtained from the Teaching of Shorthand by the Word Unit Method and the Sentence Unit Method," *Journal of Educational Psychology*, 23:122, 1932.

[16] R. W. Brown, "A Comparison of the Whole, Part and Combination Methods of Learning Music," *Journal of Experimental Psychology*, 11:235-247, 1928.

[17] H. B. Reed, "Repetition and Association in Learning," *Pedagogical Seminary*, 31:147-55, 1924.

[18] W. H. Winch, "Should Poems be Learnt by School Children as 'Wholes' or in 'Parts,'" *British Journal of Psychology*, 15:64-79, 1924.

[19] P. McKee, "Teaching Spelling by Column and Context Forms," *Journal of Educational Research*, 15:246-55, 1927.

eign language for translation purposes.[20] The principle here seems to be somewhat different and is more a matter of reinforcement than of the whole-part. When words are learned one at a time the correct response can immediately be reinforced; and, on the contrary, "inhibitory conditioning" results from sentence learning. If the words in the foreign language are to be learned by the sentence method then each foreign word is followed by other foreign words in the sentence before the words in the English are presented, whereas in vocabulary practice each foreign word is followed immediately by its English translation.

A brief experiment by Stroud and Ridgeway indicates that the whole–part problem is tied in with the distribution of practice. The whole-method is superior when there is a distribution of practice periods; but when practice is continuous the part or progressive-part methods are superior. Apparently in order to obtain the full value of the whole-method it is necessary to have rest periods interspersed between the practice periods so that in some way the meaning of the material can better be assimilated and consolidated.[21]

Real progress in understanding why learning by wholes is superior to learning by parts has been made in theoretical and experimental work by Seagoe. She believes that attention must be paid to what is meant by a "whole." To define a whole merely in terms of amount or totality of material to be learned is futile. Wholeness is a function of the "degree of integration of the unit selected." As a result of her experimental work she concludes, "When a whole is defined as a Gestalt with important inner relationships, and when that unit produces a relatively large ideational factor, the material is more economically presented as a unit rather than as segments, as judged by efficiency of mastery and by retention. Part presentation saves time . . . although mastery of the parts does not assure mastery of the whole."[22]

Katona has carried us a step further. He constructed two kinds of material: (a) reading material in the fields of real estate, geometry, physics and history in which basic principles were explained; and (b) text material which enumerated items of information in a more or less arbitrary order which the reader was asked to accept as true on faith. Katona concludes that

> Thoroughly intelligible material, if given first, provides the learner with an adequate frame of reference, a sort of blue print, containing the main structural features of the subject matter. Such a framework can easily be complemented with individual data, which will be understood as falling into the frame as parts determined by the whole. . . . On the other hand, presenting first an aggregate of individual items by the enumeration of facts without structural guidance and adding later the understandable context is less efficient, because here the task of organizing the material is a much more difficult one.[23] This helps to explain

[20] Stevenson Smith and F. P. Powers, "The Relative Value of Vocabulary and Sentence Practice for Language Learning," *Journal of Social Psychology*, 1:451-61, 1930.

[21] J. B. Stroud and C. W. Ridgeway, "The Relative Efficiency of the Whole-Part and Progessive-Part Methods When Trials Are Massed—A Mirror Experiment," *Journal of Experimental Psychology*, 23:632-34, 1932.

[22] See M. V. Seagoe, "Qualitative Wholes: A Re-evaluation of the Whole-Part Problem," *Journal of Educational Psychology*, 27:537-45, 1936; "Qualitative Wholes: Classroom Experiments," *Journal of Educational Psychology*, 27:612-20, 1937; "Influence of Degree of Wholeness on Whole-Part Learning," *Journal of Experimental Psychology*, 19:763-68, 1936; and "Additional Laboratory Experiments with Qualitative Wholes," *Journal of Experimental Psychology*, 20:155-68, 1937.

[23] George Katona, "The Role of the Order of Presentation in Learning," *American Journal of Psychology*, 55:328-53, 1942.

why whole learning is usually superior to part learning. When one first perceives the whole he grasps the meaning and organization of the whole, and then it is easier to fit the parts into this total structure. But if the parts are first attacked they often have little meaning and hence cannot be related, which is so essential for effective learning.

The above findings can be briefly and categorically summarized as follows:

1. The whole-method has proved itself to be superior in memorizing.

2. The whole-method becomes less efficient when the passage to be memorized becomes too long or difficult.

3. The whole-method becomes increasingly effective with increasing practice in using the method.

4. The whole-method or a progressive part-method leads to superior learning of acts of skill.

5. With material of a given level of difficulty the mentally more mature individual can profit more from learning by a whole-method.

6. The whole-method is superior when there is a distribution of learning over several practice periods.

7. One should consider wholeness not in terms of the totality of what is to be learned, but in terms of the degree of integration of the unit to be learned.

8. Learning is most efficient when one first grasps the meaning and organization of the whole, and then proceeds to give attention to the parts and the relation of each part to other parts and to the whole.

9. Learning is more efficient when the material to be learned is meaningful and rich in associations.

10. One should attempt to learn only that which he understands and comprehends. If material to be learned is beyond the comprehension of the learner it should be simplified or broken down into meaningful parts.

What applications of the facts before us are to be made to education?

It is a reflection on the change that has taken place in education that the first experimentation on the whole-part issue concerned memorizing. Fifty years ago, education was largely a matter of memorization, especially in Germany. In every field of learning students were expected to memorize rules, principles, facts, literary passages, etc. This emphasis on memorization has all but disappeared in American education today, having given place to understanding, problem solving, and the like. Students of dramatics must still commit to memory the spoken words in any roles that they wish to play and music students are expected to memorize their part for concert performance.

Practically no experimental work has been done on memorizing music. Mursell says,

In order efficiently to memorize a composition, the proper method is not to repeat it again and again but to analyze and understand it first of all. . . . A composition should not be memorized note by note; at least in the first instance. The first effort should always be to block out the music by significant units. Other things being equal, the larger the unit that can be absorbed, the more efficient the process of memorizing will be, both as regards rapidity and permanence. After the significant units have been learned in this way, the process can be carried down into detail as far as may be necessary, until perhaps at last each note of each chord is given individual attention and stored away. This movement from the whole to the part, from the significant unit to its components, is a universal characteristic of the most efficient memorizing of all kinds of sense material.[24]

Rubin-Robson, who subjected the memorizing of piano music to rigid experimental test, found no advantage for

[24] J. L. Mursell, *Principles of Music Education* (New York, The Macmillan Company, 1927), pp. 80, 81.

memorizing in practicing a piano piece over and over as a whole.[25] She does, however, recommend that "piano students study the whole composition for details of structure and form, then study some unit of comfortable length sufficiently to attempt it from memory at the keyboard. The completion of such units and the subsequent welding into a whole will prove more efficient than attempts mentally to memorize and carry too large units."[26]

With regard to memorizing a part in a play, H. D. Allbright, an authority on the theatre, advises,

> Consider individual lines in the light of the scene in which they appear; study the individual scenes in relation to your part as a whole; and always check your part against the play. . . . In so far as you are intelligently aware of the broader *meaning* of each line and each movement, they will be easier to learn and harder to forget. . . . It is best not to memorize the words, as such, until they can be read in rehearsal with interpretive skill and insight. . . . Go through the entire scene or act in which you are working several times, focussing clearly on the progression of ideas. If you have not already done so, break up the scenes into major units, according to their intellectual or emotional content, and begin the actual memorization by working on that.[27]

For most actors the least efficient and least rewarding system of memorization is to begin at the beginning, line by line and speech by speech, learning by rote. Such a scheme promises minor results at first, but is likely to take longer in the end and the consequent reading of the lines is likely to be stereotyped and unimaginative. Naturally enough you will need to concentrate on details and on specific passages before you are through.[28]

Not only in memorizing but in reading one is well advised to attempt to get the meaning of the whole before one attends to details. McClusky conducted an impressive experiment to discover any possible advantage of the use of *digests* rather than the complete text. One of two groups of equated college students was assigned the task of reading certain magazine articles; the other group read the same articles appearing in *The Reader's Digest*. He concluded: "The results of both the immediate and delayed responses to two supplementary sets of comprehension questions are interpreted as indicating an impressive advantage for the group reading the digest version of the article."[29] Here is a study in which the outcome is unequivocal. The use of the digest has hardly entered American education, in spite of its tested value. But with the increase in the cost of books there is perhaps an economical as well as a psychological reason for using it.

Purists resist the introduction of simplified versions of textual material into education because it tampers with the "sacredness" of the original matter. Kaplan, for instance, in a satirical magazine article pokes fun at the digesters.[30] In four brief lines he "lays bare the heart" of a Shakespeare sonnet by a form "which

[25] Grace Rubin-Robson, "Studies in the Psychology of Memorizing Piano Music, III. A Comparison of the Whole and the Part Approach," *Journal of Educational Psychology*, 31:460-76, 1940.

[26] Grace Rubin-Robson, "Studies in the Psychology of Memorizing Piano Music, V. A Comparison of Pre-Study Periods of Varied Length," *Journal of Educational Psychology*, 32:101-12, 1941.

[27] H. D. Allbright, *Working up a Part* (Boston, Houghton-Mifflin Company, 1947), pp. 128, 129.

[28] H. D. Allbright, W. P. Halstead, and Lee Mitchell, *Principles of the Theatre Art* (Boston, Houghton-Mifflin Company, 1955), pp. 88, 89.

[29] H. Y. McClusky, "An Experimental Comparison of Reading the Original and Digest Versions of an Article," *Journal of Educational Psychology*, 31:603-15, 1940.

[30] Milton Kaplan, "Retouching Shakespeare," *Harper's Magazine*, 212:37,38, January 1956.

even the slow reader can understand." I might add that the fast reader can understand it too; something he might do only with difficulty in the original.

But Dora E. Palmer testifies that with the help of Lamb's *Tales from Shakespeare*[31] (an example of the best digesting style) and *Outlines of Shakespeare's Plays*,[32] she has been very successful in helping high school pupils to appreciate Shakespeare. She adds, "I believe that this technique [there is more to her technique than merely using a digest] need not be limited to the teaching of Shakespeare. It is equally applicable to discussions of modern books assigned for outside reading and for intensive work on the short stories of writers from different countries, if the course covers world literature." [33] It is high time that we aid in the learning of literary classics by helping students to assimilate the meaning of the whole before we expect them to dig into the details.

In a similar vein Washburne many years ago made a convincing but now all but forgotten study which demonstrated a decided advantage for comprehension—this time of social science reading material—by prefacing the material to be read with questions. As he states it "The inclusion of questions (in the material to be read) results in an important and reliable difference in the recall and understanding of the story." [34] This is another experiment with a decisive, incontrovertible conclusion.

So far as the results of the present experiment may be generalized, it seems very clear that the best placement of questions is at the beginning of the chapter or the story . . . it results in a decided gain in the recall of facts and in the making of generalizations directly related to the questions in the story. It results in no appreciable loss in the recall of facts not connected with the questions in the story and it results in a spread of generalizing ability to facts not covered by questions calling for generalization. In brief, not only is the recall of specific facts aided, but general comprehension of the significance of the facts is very markedly increased.[35]

Textbook writers and textbook publishers have not as a rule followed Washburne's results. If questions are included they usually are placed at the end of chapters—too late to influence the reading itself. I know of only one text that has adopted the practice of placing questions at the beginning of chapters, although there may be others. But in this particular case too many questions are asked so that the reader is given mental indigestion and tends to overlook the questions and go directly to the textual material. Only two or three questions should be asked—not more than can easily be assimilated and kept in mind to guide the reader in his quest for answers. If the chapter is too long to be covered by two or three questions, then perhaps questions should be inserted at appropriate places throughout a long chapter.

There is no excuse for any teacher ever again—anytime, anywhere—to give such an assignment as, "For the next time read Chapters 13 to 16 in your text." Every assignment should be approached by giving students challenging questions to be answered through the readings. Probably the teacher should also give the questions orally to make sure that they are understood and they should be

[31] Charles and Mary Lamb, *Tales from Shakespeare*, 1807.

[32] H. A. Watt, *Outlines of Shakespeare's Plays*, College Outline Series (New York, Barnes and Noble, 1934).

[33] Dora E. Palmer, "The Play's the Thing," *English Journal*, 38:568-71, 1949.

[34] J. N. Washburne, "The Use of Questions in Social Science Material," *Journal of Educational Psychology*, 20:321-59, 1929.

[35] *Ibid.*

introduced in such a way as to make them actually challenging.

Experimental studies in skills in business education have clearly demonstrated the superiority of learning by wholes. For instance, there are two possible ways of learning the typewriter keyboard. One is to become familiar with a small portion of the keyboard at a time, such as the keys on the home row. The other is to learn the whole keyboard at once. Long found that learning the keyboard as a whole resulted in distinctly faster learning.[36] Then again there is an issue as to whether one should learn by practicing striking individual letters or words. It has been found that an expert can type copy consisting of short words measurably faster than copy consisting of individual letters.[37] Experiments have demonstrated that learning takes place more rapidly when an individual practices typing words rather than letters. Barton, for instance, compared the learning of two groups in typewriting. One group practiced on isolated letters or words; the other on actual business letters. "The results show that the group W (whole) after training for five weeks made a better record than was made by group P (part) even though the latter had been trained during the same period that the W group had been trained, as well as during eleven additional weeks next preceding the five weeks."[38]

With regard to learning team games, two distinct methods may be employed: play the game without practicing separately any of the techniques used; or spend the greater share of the time available in practicing isolated game techniques. It is possible also to alternate actual playing of the game with isolated practice of separate techniques. Rodgers found that the combination method gave the best results with fifth- and sixth-grade boys in learning to play soccer, volley ball and playground baseball. The most successful groups were those that started in immediately to play the game, turning to the practice of isolated skills only when there was a felt need to improve separate skills.[39]

One of the clearest analyses of whole-part learning of physical activities has been made by Ragsdale.

> Some motor activities are closely knit units, others are loosely organized aggregations of units. A swan dive is an example of the first; a game of baseball, the second. Between these two extremes are activities of all degrees of organization. It seems clear that the closely knit unit should be first attacked and practiced as a whole. The units of the loosely organized activity may be, and often are, separately learned over a period of years and then fitted into a new activity. The child learns to throw a ball, to catch it, to strike with a club, to run, to slide, to accept special assignments in a group. Each of these activities is a self-sufficient whole when learned. Baseball is a later and higher level organization. However, when baseball is begun, it is essential that the concept of the game *as a whole* be developed at the beginning; then each of the part-activities may be further learned, modified and perfected in relationship to the game as a whole.
>
> In general, finesse of analysis and practice of detail should come late in the learning

[36] N. C. Long, "An Experiment with the Relative Efficiency of Various Methods of Teaching the Typewriter Keyboard," Monographs on Education, First Series, No. 11, *Research Studies in Commercial Education* IV, Iowa City, University of Iowa, 1919, pp. 34-39.

[37] J. E. Coover, "Principles of Learning in Typing," *Rowe Budget*, 30:10, 1918.

[38] J. W. Barton, "Comprehensive Units in Learning Typewriting," *Psychological Monographs*, 35, No. 3, Whole No. 164, 1926.

[39] E. G. Rodgers, *An Experimental Investigation of the Teaching of Team Games*, Contributions to Education, No. 680 (New York, Bureau of Publications, Teachers College, Columbia University, 1936).

process and learning should be concerned with complete meaningful units.[40]

One application of the whole-part problem to education which has not been studied by psychologists concerns the organization of the curriculum, originally referred to as "unified studies," now more commonly designated the "core curriculum," especially in secondary education and "general studies" on the college level. In this development the curriculum is not organized around the traditional subject-matter "courses" but around units of life interest. For instance, in the lower elementary grades, children may play store or post office or study the life of the American Indian. Or in the junior high school, pupils may study the "Development of Transportation in the Winning of the West," or "How My City Is Governed." On the college level, in an integrated course in the humanities several weeks or a semester may be devoted to the culture of ancient Greece.

In playing store, children would have various experiences in reading, using numbers, and handling money and materials; in studying development of transportation in the winning of the West, pupils would use the library and their approach would involve geography, history, and science. The college class studying the culture of ancient Greece would have lectures by professors from the departments of literature, art, and philosophy.

Those who have been responsible for developing these newer curriculum trends have given scant attention to the psychological aspects of the problem and their writings fail to point out that the core curriculum permits a student to begin with an overview of a problem which has some meaning to him personally and, as he explores it, his learning differentiates and he can give attention to one or another aspect of the problem as his interest dictates. One educator who has been alert to the psychological implications of curriculum organization is Hopkins. He writes,

> Two important problems in learning are: (1) Which comes first, the whole or the part? (2) How do the parts operate in relation to the whole? The general belief and practice in additive education is that the parts are primary units and come first. . . . Another conception is that the whole is primary and therefore comes first. The parts come second, since they are developed out of the growing whole. This means that all life starts from very simple yet whole beginnings. The complex structure which later develops either in the physical organism or in its behavior is developed in, through, and from this simple wholeness which was the beginning. The process by which these parts come into being has three important aspects. The first is *expanding*, in which a simple whole increases its size, thus occupying larger area. A second is *differentiating*, in which various related parts are brought into being or created by the whole organism. The third is *integrating*, in which the organism brings the differentiating parts into functional unity so as to preserve and elevate the wholeness of the growing life. Thus the key words in the part-whole relationship in living organisms are *expanding*, *differentiating* and *integrating*.[41]

It will be seen that Hopkins bases his arguments, not on immediate experimental findings but on a more general application of principles that have been found to govern the development of organisms. The process of learning which proceeds by a differentiation of a whole into its parts that has been demonstrated by psychological experimentation is only

[40] C. E. Ragsdale, "How Children Learn the Motor Types of Activities." Chapter 3 in *Learning and Instruction*, Forty-ninth Yearbook of the National Society for the Study of Education, Part I (Chicago, The University of Chicago Press, 1950), pp. 69-91.

[41] L. T. Hopkins, *Interaction: The Democratic Process* (Boston, D. C. Heath and Company, 1941), pp. 152, 153.

part and parcel of the whole process of growth and development. We are told that for the neonate all experience is a "blooming, buzzing confusion," to use James's picturesque description, and that development is a process of differentiation from this over-all total response.

> Practically all research in child development, from sucking, locomotion or the Babinski reflex to the ultimate development of language illustrates this trend from generalization to differentiation. . . . Among the earliest differentiations made by the infant are those which are concerned with the separation of the self from the rest of the field.[42]

[42] Donald Snygg and A. W. Combs, *Individual Behavior* (New York, Harper & Brothers, 1949), p. 81.

And finally this process of starting with the whole and separating or splitting into parts is a fundamental law of life. Every plant or animal exists in its beginning as a simple cell—a fertilized egg cell. Growth and development come from repeated cell division. Later, as these cells multiply and become specialized they must become organized in a certain way to form the organism. So life itself starts with a whole, and growth proceeds by a process of division or differentiation.

REVIEWS

American Paradox, by Merle Curti. New Brunswick, Rutgers University Press, 1956. 116 pp. $2.75.

This significant little book presents in expanded form the Brown and Haley Lectures given by Professor Curti in 1955 at the College of Puget Sound. These lectures deal with the historic and contemporary position and role of the intellectual in American life and thought. The author describes an intellectual as any person "whose main interest is the advancement of knowledge or the clarification of cultural issues and public problems." The entire discussion is relevant to the work of American education and it culminates in a penetrating analysis of the cultural foundations and implications of the current "crisis in education."

As a student of American cultural history, Professor Curti is seriously disturbed by the increasing tendency of the American people to discount and distrust the intellectual. In a critical period when our very survival depends upon our ability to understand and deal with complex domestic and international affairs, he finds something paradoxical in the growing suspicion directed toward those who devote their lives to the disinterested study of these cultural problems. He is also concerned that many Americans endorsed President Eisenhower's definition of an intellectual as "a person who takes more words than are necessary to say more than he knows."

He recognizes that anti-intellectualism is not a peculiarly American manifestation, for "the distrust of men of knowledge" is by no means a recent or uniquely American phenomenon. Through careful documentation Professor Curti shows that the present distrust of the man of scholarship is in conflict with many elements in the authentic American tradition. From the beginning, America did not develop a special intellectual class, for life conditions in the colonies compelled intellectuals to engage in practical pursuits in order to make a living, and they also encouraged practical men to cultivate intellectual interests. As a result, some of the Old World oppositions of culture and manual labor, of mind and body, of theory and practice, of act and material, and of thought and action never became dominant in our life practices. The life of the pioneer was inherently experimental in nature, and the ultimate appeal was to acts and the concrete consequences of acts rather than to the authority of the past as interpreted by a "priestly class which symbolized the mind as against the body."

The early leaders of our political life were also men of learning who had respect for theory. Many of the founding fathers combined scholarship with bold action, and "the Constitutional Convention of 1787 has been called the first American brain trust." Actually, as the leaders of the Republic constantly emphasized, a democratic form of government can prosper only as people are enlightened about men and measures, and there is no intrinsic conflict between the expert who tries to design and make shoes that do not pinch, and the layman who judges whether the shoes he is expected to wear are a suitable fit. Faith in intelligence and learning is written into the very constitution of our universal system of public schools, and tax-supported colleges and universities are not established and maintained by a citizenry that is hostile to the advancement and transmission of learning. Even business and industry in our country have become increasingly dependent on the dis-

coveries of experimental thinkers, and the research laboratory is today one of our most characteristic industrial institutions.

Professor Curti is aware that there is another side to this story, for there are anti-rational elements in American experience. Certain religious groups, for example, are inclined to believe that reason is hostile to the life of faith. Although farmers have supported our public system of education, they have generally been scornful of theorists, and they have doubted that ideas derived from laboratories and books could really contribute to the actual operations of a farm. Many self-made businessmen have been contemptuous of intellectuals, and have considered education a handicap, not a help, in the harsh realities of the competitive market place. Agricultural, labor, and business leaders have had a low regard for men of theory who have never had to produce a living from a piece of land, to organize and sustain a group of workers through a long and difficult strike, or to stand up to the coercions of a payroll. But in spite of these stubborn facts, Professor Curti considers that the deeper movement in American life has been affirmative about the use of knowledge and has constantly assumed that our practice in any sphere is more likely to achieve desirable results when guided by intelligence. In view of this, the problem is to account for the recent growth of antirationalism in our nation.

In my opinion, he rightly rejects the notion that the present tide of anti-intellectualism can be charged to modern theories of behavior which have recognized the role of non-rational factors in human experience. Although Darwin emphasized the role of trial and error in the development of behavior patterns, he never assumed that impulse and habit were an adequate substitute for intelligent understanding of the principles involved in environmental adjustments. Freud laid bare the pervasive role of unconscious drives in human conduct, but he also believed that human beings could become more rational as they gained more mature understanding of the forces operative in their conduct. Marx stressed the role of membership in economic class in conditioning the intellectual and moral formulations of groups, but he also believed that men could become more than mere puppets through recognition of the social circumstances in which they are implicated.

Nor does Professor Curti find any real basis for the charge that the instrumental logic of Dewey is a sophisticated form of anti-intellectualism. He effectually indicates that Dewey had such faith in the possibilities of intelligence that he gave his life to the development of a logic that would provide an understanding of the nature of the reflective act. Dewey also pioneered in the development of a program of education that made the cultivation of intelligence in the young its central purpose.

Basically, there are two sources of the present anti-intellectualism. One of these is found in the social structure of our industrial—urban civilization, which has destroyed the varied and balanced relations of the face-to-face community, and which through its vast "specialization of functions tends to fragment and professionalize each man's relations with others." As a consequence, "mutual understanding between scholars and other people is difficult to achieve."

Professor Curti is against the proposal advanced by some that intellectuals should meet this altered social situation by organizing themselves into a special elite group governed by its own elevated values and superior methods of thought. As he views it, thus to form intellectuals into a group apart would be harmful to them and to the numerous and controlling lay forces of our country. Democracy prospers when there is general participation in the processes by which public policies are made, and Professor Curti favors the method of multiple and shared leadership as opposed to the plan of a segregated class of intellectuals.

A second source of present-day anti-intellectualism is generated by the profound transformations which are taking place in

the internal and external relations of the American people. In this period of cultural mutation many are disturbed and insecure because they have no dependable social means to channel their energies and aspirations. Baffled by novel complexities which contain deep threats to their welfare, they tend to strike at those whose analyses emphasize that current problems cannot be resolved by rigid adherence to the old and familiar ways. This is particularly apt to be the case in the field of world affairs. The central task of education is to help develop the attitudes and the methods of analysis and social construction through which these tensions can be overcome.

JOHN L. CHILDS
Teachers College, Columbia

The Founding of Public Education in Wisconsin, by Lloyd P. Jorgenson. Madison, Wisconsin, State Historical Society of Wisconsin, 1956. viii + 252 pp.

Professor Jorgenson has written, on a small scale, the history of the genesis of the American public school. This is the story of an educational ideal devised to reflect a democratic notion: a school common to all, available to all, ideally used by all, and supported and controlled by the people. This is the story, too, of a struggle—a struggle between those who opposed the adoption of a common school system and those who believed in it and fought for it. Finally, this is the story of the *internal* struggle that took place in the shaping of the American common school. Morality, subject matter, the amount of free schooling, teacher training—these were problems within the common school ideal as it took shape during the middle of the nineteenth century.

At times Jorgenson's history lacks the literary flavor that would drive the dispassionate reader on; but even if the narrative is not uniformly engaging, the facts remain cogent. The author discusses early school practices in Wisconsin, the emergence of a territorial school system, the legal foundations of public education in Wisconsin, and how a public school philosophy developed. The chapter "Educational Thought on the Frontier" presents an excellent picture of social thought in the Midwest during the middle of the nineteenth century. It is unfortunate that more was not done to show the relationship of the founding of a system of public education in Wisconsin to national social thought.

The study is often fascinating. This reviewer considers the final four chapters the best: "Educational Thought on the Frontier," "The District School," "Teachers and Teacher Training," and "The Beginnings of Growth." Here the history tells us how far and yet how close we are to the schoolhouse of a century ago. Teacher status, only slightly improved, remains as great a struggle today as then. School support is still a fighting matter in many communities. Teacher training remains imperfect in its theory and practice. And discipline still represents a major problem. Perhaps a few teachers will find consolation in the author's reference to a Beaver Dam teacher who, nearly a hundred years ago, "asserted that there was too much whipping of pupils, and that he himself resorted to this form of punishment only when the larger boys tried to whip him."

At times documentation of sources is forgotten; at times the history becomes tedious, but this is a necessary and competent history. Why necessary? Because it broadens our knowledge of a tradition of public education. Today especially, when the future of American education faces many hazards, it becomes necessary to gather the facts. Today, more than ever, it is necessary to know why the United States chose to create a system of public education and what this system implied. Even if *The Founding of Public Education in Wisconsin* never leaves that unlit shelf in the university library stacks, the author has the satisfaction of knowing that his study will be added to the evidence that will be presented when our

public schools and their tradition are appraised.

M. I. Berger
New York State College for Teachers, Albany

Human Relations in School Administration, by Daniel E. Griffiths. New York, Appleton-Century-Crofts, Inc., 1956. 458 pages.

Relationships of human beings to one another are of vital concern to administrators in industry, government, education, and other enterprises. There are countless exemplifications of this concern. A newspaper story quoted this advice from the National Association of Manufacturers to members: "Find out how your employees really feel about their jobs and the company. . . . In the typical American plant the employees look to management for leadership, fair dealing, and information." The president of a well-known life insurance company recently told me: "My job description card states that my sole responsibility as president is that of morale."

Ironically, it could be said that industry and perhaps some other fields are ahead of education in the matter of human relations —at least in talking about human relations. Space devoted to human relations in business management literature exceeds that given to the same subject in educational publications. Daniel Griffiths' *Human Relations in School Administration* makes the preceding statement less true. This book reflects a maturity and a viewpoint that are refreshing and encouraging. Griffiths has exhibited depth of understanding and courage in avoiding an all too frequently encountered "human relations panacea in ten easy steps" approach. He demonstrates with clarity the axiom that students of school administration—practitioner and professor alike—must look to all behavioral sciences if they are to understand and improve education, because social institutions and beliefs, ideals, ideas, emotions, and aspirations of people govern conduct. The author skillfully draws upon research and practices in psychology, sociology, political science, anthropology, business management, and other fields. Then, too, the theoretical orientation in this book is profound but readily discernible throughout the material.

The organization of the book is good. A theoretical framework of human relations established in Part 1 encompasses important subjects: Content of Human Relations, Human Relations and Motives of Man, Perception, Communication, Power, Authority, Morale, Structure of Groups, Group Dynamics Techniques, Decision-making, and Leadership. In Part 2 an application of human relations theory is made to several major topics in school administration, including Faculty Meetings, Working with the Community, and Working with the Board of Education. Thirty true cases are presented in Part 3, and the Appendix provides a discussion of case method teaching in school administration. The bibliography at the end of each chapter contains well-chosen and timely books. Helpful exercises are suggested at the end of each chapter.

In attempting to deal with the basic concepts of human relations from the vantage points of so many different specialists—psychologist, sociologist, anthropologist, political scientist, and executive—occasional omissions and blind spots are inevitable. A writer is faced with numerous terminologies, theories, and variables in number and complexity sufficient to preclude definitive treatment of topics. For example, in his discussion of Human Relations and Power, the author relies upon the writings of Warner, Havighurst, and Hollingshead. His treatment of power structure might have been strengthened by including research and writings of men such as David Riesman and Robert A. Brady.

It could also be said that for younger and less experienced readers a greater emphasis upon constructive self-expression might be of value. This is a facet of human relations that minimizes guilt feelings and anxiety

which may develop when one is not always successful in resolving human conflict, or is not able to answer completely and satisfactorily typical questions posed by the author, such as: Why do I, as a principal, feel the way I do toward teachers in my building? The administrator should be watchful lest, in his efforts to be an expert in human relations, he may pervert basic concepts in such a way that he becomes an impotent conformist. I hasten to add that there is no inference of "human relations as chameleon behavior" in the book under discussion. The point is that explicit treatment of the constructive self-expression facet of human relations should be kept in mind as one studies this book.

Human Relations in School Administration is a major contribution to educational literature. The concept of the school administrator as a building and budget specialist only is supplanted by the concept of the administrator as an official who contributes to an atmosphere in which the highest and best powers of human beings thrive. The material in this book is thought-provoking and comprehensive. One of its aims is to stimulate the reader to "develop a theory of how people behave in the social institution which is the American public school." Although it is designed and written as a textbook, a copy should be owned and studied by each school administrator, professor of education, teacher, school board members, and, in fact, by each person who is interested in school administration. It is likely that the impact of Griffiths' book will be significant and lasting.

B. J. CHANDLER
Northwestern University

The English Language Arts in the Secondary School (A Publication of the National Council of Teachers of English). New York, Appleton-Century-Crofts, 1956.

This volume has been awaited with eagerness by English teachers old and new from Maine to California. From it they expected answers to their persistent and increasingly complex problems: increased size of classes, deficiency in written language skills, poor patterns of written expression, slow rates of reading and comprehension, inadequate materials for classroom instruction, and indifference to or active dislike for the subject called English. Have these teachers been served bread or a stone? Let us see.

The Commission on the English Curriculum of the National Council of Teachers of English brought together teachers with skill and imagination, with long experience in varied situations and leadership in the profession. The Commission then proceeded to enlist the services of many other successful classroom teachers and to report their progress in a program of the Language Arts. The result of this collaboration is a rich harvest of suggestion, experiment, and method in all areas of the Language Arts.

The editors begin with an examination of the cultural environment of present-day adolescents and of the cultural influences at work upon them. They move to a pictorial story of their interests, achievements, affiliation, and goals. They illustrate in picture and text the adolescent's progress toward physical and emotional maturity. They urge understanding of varied rates of such development as a cause of slow progress in skills as well as understanding. They set the stage well for the presentation of ways and means to ensure steady even though slow progress toward significant achievement in Language Arts.

The decision to place "Designing the Program" at the beginning of Part II must have aroused considerable discussion among Commission members. However, in a time of recognized need for curriculum revision, the decision may be an important one, and the care with which the significant steps of curriculum changes are described should make it easier for the advocates of revision to bring reluctant and indifferent staff members into the process of revision.

The chapter on building instructional units is rich in suggestion, especially for the

inexperienced teacher. Where a fusion of subject matters is to be attempted, the path is charted. One needs only to extend the scope of materials suggested here to ensure the presence of activities growing out of allied subjects, and to secure the cooperation of like-minded teachers to attempt what many schools are seeking with teachers untrained for such educational ventures.

Chapter 6, "Developing Competence in Reading," contains forty pages which summarize the research and experience of the past fifteen years. It offers suggestions for identifying retarded readers, for grouping the class for reading instruction, for building vocabulary skills and silent reading skills, and moves beyond the confines of the developmental program into the areas of literature taught as "types" in most secondary schools.

"Competence in Speaking and Listening" receives equally detailed attention, and "Writing" is approached as a need of modern youth, whose reaction to proper stimulation is justly recorded in Chapter 9. The section devoted to "The Problem of Handling Papers" is brief—too brief perhaps for teachers with the usual load of one hundred fifty students, but the extensive bibliography at the conclusion of Chapter 9 may aid those desiring more precise instructions.

Chapter 10 may be very vexing to the reconstructed but unregenerate teachers of Latin and French who still seek to make English usage conform with classic inflections. Here the authority is the linguist, the philologist, the historian rather than the derivative grammarian. There are no "diagrams" of difficult sentences illustrating correct usage of troublesome constructions. This is an evolving language described here, an American language too, the result of a culture unlike any other in present or world history.

"Meeting College Entrance Requirements" gets out of the period of myth and personal recollection and describes the nature of the present-day policy of college admission, the relative importance of the College Entrance Examination Board's annual examination in English, and the nature of the research being conducted to determine the validity of the Examination now in use. This chapter may be a shocking exposé to teachers who still use the collected questions of the archaic Comprehensive Examination in English to prepare for the English examination.

This is, then, a record of how the Language Arts are being successfully taught in typical high schools at present. It offers advice, suggestion, and encouragement to the dedicated and devoted teachers who try so vigorously to make more literate and understanding the youth of America.

One could wish, however, that the picture editor had one day forsaken the football stadium for the wide green fields across the campus. Then he would have recognized the American Indian game of Lacrosse as quite different from hockey. And had he been so brash as to attend a track and field meet instead of a baseball game, he would have remembered that boys in jumping strive for distance as well as height, and that one of the jumps is rightfully called the *broad* jump.

Despite these amusing lapses, this volume will go into immediate use in the Curriculum classes of the Graduate Division of English at the New Jersey State Teachers College at Montclair.

EDWIN S. FULCOMER
Montclair (N. J.) State Teachers College

Understanding Your Parents, by Ernest G. Osborne. New York, Association Press, 1956. 122 pp. $1.75.

In *Understanding Your Parents*, Dr. Osborne has succeeded admirably in writing to and for adolescents. He does not talk down to or preach to them, or overwhelm them with psychological vocabulary. But he conveys, largely through the use of excellent examples, some of the most significant reasons why parents feel and behave as they do. He neither justifies nor condemns parents or their teen-agers, but attempts to

explain each to the other. "Understanding," he makes very clear, "is a two-way proposition," and he sets the stage with the reminder that "parents had parents, too."

While the book is ostensibly designed for teen-agers, it is equally good reading for parents. For both groups it makes a real contribution to self-understanding. By making us all more aware of the way in which unconscious needs, as well as past experiences often long since forgotten, influence behavior, *Understanding Your Parents* makes us more conscious of our unconscious and of the ways in which rationalization passes for reasoning.

Chapters such as "It's Tough to Be a Parent," and "Parents Aren't Perfect" should be emotionally reassuring to parents as well as of value to their chief critics. Chapters such as "The Little Things That Irritate," "Whose Friends Are They?" "Your Folks and Money," and "How Much Control?" should give real substance to discussion of everyday family problems and help both youngsters and parents to broaden their field of reference to include the other's point of view. The concluding chapters, "Partners in the Household," "Severing the Apron String," and "Parents Can Also Be Friends," offer a very positive approach to better family relations that again should be equally valuable to both parents and youngsters.

One word of caution: this book is best put in the hands of teen-agers by teachers or youth leaders rather than by parents. Youngsters of the age for which it is designed are likely to be allergic to attempts on the part of parents to "keep them in subjection," and they might avoid the book like a plague if it were suggested to them by parents. The better psychology would seem to be to use the book as the basis for discussion in voluntary youth groups or to have it taken home from school for assigned reading or extra credit. In self-defense parents might read the book to see what their youngsters are being taught about them.

Understanding Your Parents is an important addition to the growing body of literature that would be appropriate subject matter for the study of the Psychology of Adolescence by our adolescents. Many secondary curricula are still geared to college entrance requirements rather than to the needs of adolescents and delay the continuation of the meaningful and purposive type of education youngsters are increasingly getting in the elementary schools. How difficult it is for even the best teachers to make ancient history, ancient and modern languages, higher mathematics, or classical literature meaningful at a period when youngsters are primarily involved with their own emotional development! Almost universally, high school teachers who have supplemented traditional material with live and present problems of interpersonal relations—with parents, with the other sex, with other adults in positions of authority—have been impressed with the seriousness with which adolescents tackle these problems. Given the opportunity to read widely and freely books and pamphlets discussing their real problems, young people show an eagerness and studiousness which has amazed teachers of traditional subject matter. *Understanding Your Parents* is therefore to be enthusiastically welcomed as an important aid to the adolescent in self-understanding and in understanding of the most important people in his human environment—his parents.

RALPH ECKERT
University of Connecticut

Fraternities Without Brotherhood: A Study of Prejudice on the American Campus, by Alfred McClung Lee. Boston, Beacon Press, 1955. xii + 159 pp. $1.45.

The president of the National Committee on Fraternities in Education here reports the progress of American college fraternities and sororities in combating a defect which he labels "Aryanism." Professor Lee's method may be called "loose historical," in-

cluding numerous reports of incidents, resolutions, legal changes, and quotations from pertinent speeches and articles. The organization is partly topical and partly chronological, with occasional repetition of items. Two chapters argue the underlying social and ethical issues.

The material might well have been presented as a case study illustrating in microcosm important theorems typical of social change. The pioneer period ending with World War II included rhetorical statements of principle, a very few campus experiments, and a few compensatory actions by the most disadvantaged groups. The period of rapidly accelerating change occupied the decade from 1946 to 1956, with virtual abolition of offensive clauses in national constitutions, and mounting student opinion opposing discrimination on grounds of race or religion. A poll in 1949 showed some 80 per cent of college students opposed to fraternity policies which placed such restrictions on membership. Change with "deliberate speed" has been well exemplified on campuses like Wisconsin, Chicago, Columbia, Connecticut, and Dartmouth, which have set deadlines before which local chapters must get discriminatory clauses abolished or must disaffiliate with nationals.

Social action produces reaction, and the resistance of alumni-controlled national fraternal organizations makes a fascinating study. Typical tactics have been to eliminate explicit written clauses but to reinforce loyalty to implicit, unwritten "traditions" and "standards" with special references in the secret ritual. Even the "*Red*-herring" technique has raised its head: a professor at Miami University in Oxford, Ohio, in a fraternity magazine in December, 1951, argued that the widespread, simultaneous attack on discriminatory policies was evidence of a Communist plot. The President of the National Interfraternity Conference in 1947 blamed "American Youth for Democracy and other left-wing radicals." College administrators were divided between support for the democratic ideal of non-discrimination and a reluctance, with some justification, to interfere with the traditional autonomy of fraternities.

We seem now to be entering a third, or "mopping up" stage, in which the changes sought by the few pioneers have become a widely accepted norm. The resistance has boiled up and simmered down; the institutional enactments have been made; and what remains to be done is to expose the backwardness or the evasions or subterfuges of the occasional recalcitrants.

GOODWIN WATSON
Teachers College, Columbia

Adult Elementary Education, by Angelica Cass, with Foreword by Arthur P. Crabtree. New York, Noble and Noble, 1956. 275 pp. $4.50.

In his Foreword to *Adult Elementary Education* Mr. Crabtree points out that Miss Cass has sacrificed "a measure of literary style and reading fluidity . . . in order to bring to her readers the total wealth of suggestions and ideas gleaned from her rich experience." He feels that this is a "fault that will bring rejoicing to the practitioners who must cope with the day-by-day firing-line problems in this field."

This sums up the book very well; it is an outline, or a sort of workbook for teachers of literacy, primarily. There are lists of objectives and goals, facts "to keep in mind about the adult student"; characteristics of adult elementary students, both foreign-born and native-born. These lists are subdivided into lists of characteristics of the "beginning," the "intermediate," and the "advanced" student. The work of the adult elementary teacher becomes a list of what he "should be," "should have," "should know"; how he "should plan" and how he "should seek self-improvement."

If one wishes to find out in a few minutes of reading what to include in a lesson plan, Miss Cass has provided it in neat and compact outline form. If one wants to get the essence of the difference between the Gouin Theme, the Basic English Method, and the

Laubach Method, he can read in her condensation the whole idea in ten to fifteen lines devoted to each. Special Project lists, extensive lists of materials, local, state and national resources and evalution devices will indeed assist the "practitioners who must cope with the day-by-day firing line problems in this field," if these practitioners are looking for stenographic notes on this important subject.

But one wishes, as he reads these practical suggestions, that the author had gone a bit farther in helping them to deepen their insights about the relationship of literacy education to what is coming to be known throughout the world as fundamental education. For, in the final analysis, Miss Cass' emphasis is upon teaching people to speak, read, and write the English language, and this is literacy education no matter what name is given to it. It is true that she insists upon a goal of functional literacy that helps people to take part in the American community. But for her this means *using* the privileges and resources of the community —the buses, the parks, the stores, the movies. And, she sees the key to using these resources as the learner's ability to communicate in the English language.

In contrast to this approach is that of fundamental education, which is based upon the premise that in addition to *using* the existing economic and cultural resources of the community, people themselves can learn to work together cooperatively to *add something to* the wealth and vitality of the community environment. This is the view taken by UNESCO in its publication on fundamental education, and the author of *Adult Elementary Education* might well have added a few stenographic notes from these documents, if for no other reason than to acquaint the practitioner with the issues involved. For example it might have been helpful to add the following cryptic statement on aims from the UNESCO literature to Miss Cass' list of aims:

> To help men and women to live fuller and happier lives in adjustment with their changing environment, to develop the best elements in their own culture, and to achieve the social and economic progress which will enable them to take their place in the modern world and to live together in peace.[1]

Or, in the section on "Content," the following sentence might have sharpened the issue:

> While the whole range of human activity provides the subject matter for fundamental education, each particular programme should give first attention to the most pressing needs and problems of the community concerned.[2]

Or, again, the following emphasis upon concern with the "community as a whole" is in sharp contrast with the "community approach" described by Miss Cass:

> Fundamental education is concerned with the community as a whole and should lead to social action. The methods must be chosen with this end in view: to help people to help themselves.[3]

In brief, *Adult Elementary Education* may be seen as a valuable handbook and guide to help "practitioners on the firing line" to hit the bull's eye of the traditional target as long as the target stays in place. The major weakness of the book is that the authors do little to help these warriors recognize that the target itself may be shifting.

PAUL L. ESSERT
Teachers College, Columbia

[1] UNESCO, *Fundamental Education, Description and Programme*. Monograph in Fundamental Education. New York, Columbia University Press, 1949, p. 12.
[2] *Ibid.*, p. 11.
[3] *Ibid.*, p. 12.

Books Received for Review

Robert N. Beck, *The Meaning of Americanism.* New York: Philosophical Library, 1956. xii + 180 pp. $4.75.

Daniel Behrman, *When the Mountains Move. Technical Assistance and the Changing Face of Latin America.* UNESCO, 1954. $0.75.

Guy L. Bond and Miles A. Tinker, *Reading Difficulties: Their Diagnosis and Correction.* New York: Appleton-Century-Crofts, Inc., 1957. $5.25.

I. Bernard Cohen, *Franklin and Newton.* Philadelphia: The American Philosophical Society, 1956. xvi + 657 pp. $6.00.

John Amos Comenius, *The School of Infancy.* Chapel Hill: University of North Carolina Press, 1956. 130 pp. $3.00.

George R. Cressman and Harold W. Benda, *Public Education in America, A First Course.* New York: Appleton-Century-Crofts, Inc., 1956. xiv + 480 pp.

The English Language Arts in the Secondary School. Prepared by the Commission on the English Curriculum of the National Council of Teachers of English. New York, Appleton-Century-Crofts, Inc., 1956. xi + 488 pp. $4.00.

Expanding Resources for College Teaching (Charles G. Dobbins, ed.). American Council on Education Studies, Series I, No. 60, Vol. XXX, October, 1956. Washington, D. C. ix + 137 pp. $1.50.

John Munro Fraser, *Psychology:* General–Industrial–Social. New York, Philosophical Library, 1956. x + 310 pp. $7.50.

Harry Giles, *Education and Human Motivation.* New York: Philosophical Library, 1956. 108 pp. $3.00.

A Graduate Program in an Undergraduate College: The Sarah Lawrence Experience. Members of the Committee on Graduate Studies, Sarah Lawrence College. Publication No. 6. Middletown, Conn.: Wesleyan University Press. 1956. xx + 119 pp.

Daniel E. Griffiths, *Human Relations in School Administration.* New York, Appleton-Century-Crofts, Inc. 1956. xii + 458 pp. $5.50.

Cyril O. Houle and Charles A. Nelson, *The University, the Citizen, and World Affairs.* Washington, D. C.: American Council on Education, 1956. xv + 179 pp. $3.00.

Louis H. Huber, *Producing Opera in the College.* New York: Bureau of Publications, Teachers College, Columbia University, 1956. x + 115 pp. $3.75.

Robert M. Hutchins, *Some Observations on American Education.* New York, Cambridge University Press, American Branch, 1956. xiii + 112 pp. $2.75.

Flora Rheta Schreiber, *Your Child's Speech.* New York: G. P. Putnam's Sons, 1956. 256 pp. $3.50.

Fritz Stern (ed.), *The Varieties of History From Voltaire to the Present.* New York, Meridian Books, 1956. 427 pp. $1.45.

Charles E. Summer, Jr., *Factors in Effective Administration.* New York: Columbia University, Graduate School of Business, 1956. vii + 286 pp. $3.25.

Marten Ten Hoor, *Certainties and Uncertainties in Education.* Columbus: Ohio State University, 1956.

Agatha Townsend, *College Freshmen Speak Out.* New York: Harper & Brothers, 1956. x + 136 pp. $2.50.

UNESCO, *Compulsory Education in Australia.* Studies on Compulsory Education. 189 pp. $1.00.

Charles Winick, *Dictionary of Anthropology.* New York: Philosophical Library. 1956. vii + 579 pp. $10.00.

UNESCO, *Study Abroad,* Vol. VII, 1956–57. New York: Columbia University Press, 1956. 719 pp. $2.00.

The following back issues of
TEACHERS COLLEGE RECORD
are available at 75 cents per copy

1949: January, March, April, November, December

1950: February, March, May, December

1951: January, February, March, May, October, November, December

1952: January, February, March, April, May

1953: January, February, March, May, October, December

1954: January, February, March, April, May, October, November, December

1955: February, March, April, May

1956: February, April, May, October, November, December

NOW *in its third edition and completely up to date*

EDUCATION IN THE ELEMENTARY SCHOOL

Third Edition 1957

Hollis L. Caswell, Teachers College, Columbia University
Arthur W. Foshay, Ohio State University

- A thorough and up-to-the-minute analysis of the major facets of the elementary school program
- Evaluations and a philosophy based on the best research and thinking of this century
- Discussions of contemporary trends supported by the latest statistics and governmental reports
- Theory keyed to a practical consideration of the elementary schools that actually exist today
- A comprehensive introduction to elementary education as a whole
- A helpful source against which to check conceptions held and practices engaged in by the individual worker or school staff
- Revised bibliographies which encourage detailed study in any of the areas covered

COLLEGE DIVISION

55 Fifth Avenue, New York 3, New York

American Book Company

Dance in Psychotherapy

ELIZABETH ROSEN

This absorbing account of a pioneering attempt to use dance as therapy in the treatment of the mentally ill should arouse considerable interest among hospital administrators and clinicians throughout the country. The author reviews the history and rationale of the use of art, athletics, and other activities in mental therapy and reports on the comparatively little work that has been done with dance in this field, relating it to the adjunctive therapies and pointing out its aims and techniques. Dr. Rosen then gives a detailed account of dance programs she administered in two mental hospitals, recording the various reactions of the patients to the activity, to the leader, and to one another as a group.

180 pages $4.50

Teachers College Studies in Education

BUREAU OF PUBLICATIONS

Teachers College, Columbia University, New York 27

CASE STUDIES IN COLLEGE STUDENT-STAFF RELATIONSHIPS

Edited by ESTHER LLOYD-JONES, RUTH BARRY, AND BEVERLY WOLF

A collection of 22 sketches of critical moments in campus relationships. Vividly portrayed in brief, well-written case studies are various administrative officers, faculty members, students, and members of the community. The reader becomes an active participant in the case situations, as he ponders *what* should be done, *how*, and *by whom* to improve relationships on the campus. Each case study is followed by a group of questions designed to initiate discussion, challenge prejudices, and stimulate constructive thought. *117 pages Paper $2.00*

CASE STUDIES IN HUMAN RELATIONSHIPS IN SECONDARY SCHOOL

Edited by ESTHER LLOYD-JONES, RUTH BARRY, AND BEVERLY WOLF

The 26 situational case studies in this book are based upon actual incidents in junior and senior high schools and lend themselves to either individual or group study. Questions following the case studies will stimulate discussion about the pressures and motivations of the individuals in each instance.

This realistically written book is designed to enable all members of a school community to work together toward more wisdom and insight for the situations they must face.

135 pages Paper $2.00

Series in Guidance and Student Personnel Administration

BUREAU OF PUBLICATIONS

Teachers College, Columbia University, New York 27

TEACHERS COLLEGE

Recognizing—

THE NEED FOR MORE AND BETTER TEACHERS

cordially invites all professional educators to come to TEACHERS COLLEGE *for:*

General interest, no-fee, no-credit courses	All-College Lecture-Discussion on Education All-College Educational Film Series
Valuable short-term Work Conferences	. . . on Human Relations . . . on School Building Planning in the fields of Business Education, Health Education, Nursing Education
Special courses in several Departments	Department of the Teaching of Science Department of the Teaching of Mathematics

Air Conditioning in the Library and many classrooms

Teachers, supervisors and administrators attending the National Education Association's Centennial Conference in Philadelphia are especially welcome

SUMMER SESSION: JULY 8 to AUGUST 16

June Intersession: June 3 to 28*

August-September Intersession: August 19 to September 6

Write for Summer Session Announcement. Address the Admissions Office, Teachers College, Columbia University, New York 27, N. Y.

* Some courses starting June 10 and 17, 1957

THE REPUBLIC AND THE SCHOOL

Horace Mann on the Education of Free Men

Edited by LAWRENCE A. CREMIN

THIS pocket-size volume, the first in a new series, offers excerpts from Horace Mann's famous Annual Reports with an eye to their relevance to today's educational problems. A sparkling introductory chapter by Professor Cremin supplies basic information about Mann as a person and discusses his educational ideas in their social and intellectual context. Valuable as collateral reading for students of public education and as an addition to personal and professional libraries. *Coming in April* $1.50

Classics in Education, No. 1

BUREAU OF PUBLICATIONS

Teachers College, Columbia University, New York 27

A NEW BASIS OF SUPPORT FOR HIGHER EDUCATION

THAD L. HUNGATE

CONTROLLER, TEACHERS COLLEGE, COLUMBIA

The author sets up objective measures of *actual* support and *ability to finance* higher education in the states—measures which enable the reader to:

.....see clearly the level of institutional current support for higher education of youth in the states.
.....compare state patterns of support sources.
.....contrast the effort exerted in the various states to support higher education for youth.
.....see bases for federal aid to equalize opportunities.

Part I of the study presents the background of the problem, a broad overview of current practice, a summary and interpretation of the issues emerging from the analysis, and proposals for action. Part II sets forth in text, summarizing tables, and charts the statistics on effort and support by states. In the Appendices are twelve master tables upon which the presentation of Part II rests.

Paper bound $1.75

BUREAU OF PUBLICATIONS

Teachers College, Columbia University, New York 27